THE

NEW-JERUSALEM MAGAZINE.

Vol. XII. APRIL, 1888. No. 4.

CONTENTS.

PSALM XVIII. ..... *John Worcester* 193
THE ETERNITY OF THE LOST STATE ..... *A. E. Ford* 200
TRUST (Poetry) ..... *A. Lincoln Kip* 211
THE NATURE AND USE OF THE FERMENTATION ABOUT COMMUNION WINE ..... *G. F. Stearns* 212
SWEDENBORG AND KANT ..... *Frank Sewall* 218
MARRIAGE, A PERFECTLY RECIPROCAL UNION ..... *Joseph Pettee* 220
WINES, GOOD AND BAD ..... *J. N. White* 224
THE TREATMENT OF CRIMINALS ..... *Charles S. Mack* 227
OPEN LETTERS 235
Translating the Word; Joshua T. Eaton; The Date of Convention.
SWEDENBORG STUDIES 240
As to Baptism; Was He a Suppressor of Truth? Translation of Psalms lxviii. 17.
BOOK NOTICES 246
Theology; The Hereafter; The Parables of the New Testament Spiritually Unfolded; Notes for Boys; *The Soul*.
THE NEW CHURCH 249
The First of our Churches; The New Church in France; The Massachusetts Sabbath-School Conference; The Date of Convention; Emendations; The Sunday-School Association; January 29, 1888; Swedenborg Publishing Association.
THE RELIGIOUS WORLD 253
Mohammedan Doctrine; Episcopalian Interrogatories; Blind Unbelief; Demand for Revision of Creed; Doctrinal Aspects of American Revivals; Letter from Jerusalem; Quality and not Quantity; Christian Science; Brotherliness.

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
To subscribers in Great Britain - - - - - 10 shillings a Year.
Clergymen " " " - - - - - 6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XII.—NEW SERIES.—No. 4.

APRIL, 1888.

PSALM XVIII.

FROM the superscription we learn that this is "a Psalm of David the servant of Jehovah, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul." The same Psalm occurs in the twenty-second chapter of the second book of Samuel, with some variations; and there we learn that it was written after the subjugation of the Philistines, the Moabites, the Syrians, and the Ammonites, and after the death of Absalom. In its literal sense it is a grand song of rejoicing in the subjugation of all his enemies, and the peaceful establishment of his kingdom, by him whom the Lord had made King of Israel. And in the deeper sense, in which it relates to Him whom David represented, it is a Divine song of rejoicing by the Lord Himself, in the judgment by which the hells were subdued, and His heavenly kingdom was established.

The Psalm begins:—

"1. I do love Thee, O Jehovah, my strength.

"2. Jehovah is my rock and my fortress and my deliverer; my God, my strong rock, in Him will I take refuge.

"3. I will call upon Jehovah Who is worthy to be praised; so shall I be saved from mine enemies."

So far it treats, as we are told in the "Summary Exposition of the Prophets and Psalms," of "the Lord's confidence from

His Divine against the hells." Then follows an account of the "combats of the Lord with the hells," and first, of the temptations threatening His spiritual life, obscuring His perception of the Divine Love, which was His life, by tumultuous evil thought and feeling, and producing the sense of being forsaken; the temptations, perhaps, which resulted in natural death: —

"4. The cords of death compassed me, and the floods of ungodliness made me afraid.

"5. The cords of hell were round about me: the snares of death came upon me."

And then came the earnest prayer to the Divine, till the fulness of the Divine Presence was felt again: —

"6. In my distress I called upon Jehovah, and cried unto my God. He heard my voice out of His temple, and my cry before Him came into His ears."

And from that fulness of the Divine Presence, the judgment followed immediately: —

"7. Then the earth shook and trembled. The foundations also of the mountains quaked and were shaken, because He was wroth.

"8. There went up a smoke out of His nostrils, and fire out of His mouth devoured: coals were kindled by it.

"9. He bowed the heavens also and came down: and thick darkness was under his feet.

"10. And He rode upon a cherub, and did fly: yea, He flew swiftly upon the wings of the wind.

"11. He made darkness His hiding place, His pavilion round about Him: darkness of waters, thick clouds of the skies.

"12. At the brightness before Him His thick clouds passed, hailstones and coals of fire.

"13. Jehovah also thundered in the heavens, and the Most High uttered His voice, hailstones and coals of fire.

"14. And He sent out His arrows and scattered them; yea, lightnings manifold, and discomfited them."

We read in Luke that "when Jesus had cried with a loud voice He said, Father, into Thy hands I commend my spirit; and having said this, He gave up the ghost." In Matthew

it is written, "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

Swedenborg's account of the Last Judgment, and his explanation of the "Apocalypse," which treats of that Judgment, have made us familiar with precisely such scenes as are here described in the Psalm; and it seems plain that these are scenes which took place in the Judgment which the Lord Himself executed in person after His crucifixion and resurrection. The following descriptions of events which occurred in the Last Judgment illustrate the parallel: It was said of the Lord's "two witnesses,"—

"The beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them, and their bodies shall lie upon the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them. And in that hour there was a great earthquake, and a tenth part of the city fell; and there were slain in the earthquake names of men seven thousand."

Swedenborg says that when these things were fulfilled, "Suddenly an abyss was then opened in the midst of that city, and it widened, and house fell upon house, and they were swallowed up; and soon the water boiled up out of a broad whirlpool, and overflowed the waste."—A. R., 531. And again we read in the Apocalypse, "There were voices and lightnings and thunders. And there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. . . . And great hail, as of a talent weight, came down out of heaven upon men, and men blasphemed God for the plague of the hail; for the plague thereof was exceeding great."

Of the destruction of Babylon we read:—

"Destruction was effected after visitation, for visitation always precedes. The act of exploring what the men are, and also the separation of the good from the evil, is visitation; and the good are thus removed, and the evil are left behind. This having been done, there were great earthquakes, from which they perceived that the Last Judgment was at hand, and trembling seized them all. . . . After the earthquakes there burst up an ebullition from below, which overturned everything in the city and in the region round it. After this ebullition came a vehement wind from the East, which laid bare, shook, and overthrew everything to its foundations; upon which all who were there were led forth from every part, and from all their hiding places, and cast into a sea of black waters; those who were cast into it amounted to many myriads. Afterwards from that whole region a smoke ascended, as after a conflagration, and finally, a thick dust which was borne by the east wind to the sea and strewn over it."—L. J., 61.

The causes and the meaning of all these things will readily be found in Swedenborg's explanations of the Apocalypse. We are concerned now only with their similarity to the representatives of the Psalm, as showing that this is a description of the Judgment performed personally by the Lord. That "He bowed the heavens and came down," Swedenborg expressly says "signifies the visitation which precedes a last judgment."—A. E., 419. And the whole scene in the verses last quoted, he says means "that in zeal He subdued and overthrew the hells."—Sum. Ex. P. P. And all the particulars describe the effects of His teaching of the genuine Christian truth to spirits who were in evils and falsities like those in the Jewish Church.

The Psalm continues:—

"15. Then the channels of waters appeared, and the foundations of the earth were laid bare at Thy rebuke, O Jehovah, at the blast of the breath of Thy nostrils."

Signifying, "That thus the Divine Truth appeared." Readers of the Apocalypse Revealed will remember the beautiful relation in which is described the carrying away of a spurious temple by the east wind, and the laying bare of a foundation stone, under which was the Word; and then the

beautiful representations of genuine heavens founded upon the Word (A. R., 926).

"16. He sent from on high, He took me, He drew me out of many waters.

"17. He delivered me from my strong enemy, and from them that hated me; for they were too mighty for me.

"18. They came upon me in the day of my calamity: but Jehovah was my stay.

"19. He brought me forth also into a large place; He delivered me because He delighted in me."

This signifies that "He prevailed over them by His Divine," His merely natural human having no power to resist.

"20. Jehovah rewarded me according to my justice; according to the cleanness of my hands hath He recompensed me.

"21. For I have kept the ways of Jehovah, and have not wickedly departed from my God.

"22. For all His judgments were before me, and I put not away His statutes from me.

"23. I was also perfect with Him, and I kept myself from mine iniquity.

"24. Therefore hath Jehovah recompensed me according to my justice, according to the cleanness of my hands in His eyesight."

And this is interpreted to mean "that in the Lord were justice and integrity." We are reminded also of the Lord's words, "The Father hath not left me alone; for I do always those things that please Him:" and also that it was by fulfilling the Word that He made His Human Divine, and united it to the Father.

"25. With the merciful Thou wilt show Thyself merciful; with the perfect man Thou wilt show Thyself perfect.

"26. With the pure Thou wilt show Thyself pure; and with the perverse Thou wilt show Thyself froward.

"27. For Thou wilt save the afflicted people; but the haughty eyes Thou wilt bring down."

The Divine is received by every one according to His state of reception. To the wicked it comes as a curse; to

the good as a blessing; and to the Lord as glorification; "Glorify Thou me with thine own self." His omnipotence from the fulness of this Divine in Him is described in the following verses: —

"28. For Thou wilt light my lamp; Jehovah my God will lighten my darkness.

"29. For by Thee I run upon a troop; and by my God do I leap over a wall.

"30. As for God His way is perfect; The Word of Jehovah is tried; He is a shield unto all them that take refuge in Him.

"31. For who is God save Jehovah? and who is a rock besides our God?

"32. The God that girdeth me with strength, and maketh my way perfect.

"33. He maketh my feet like hinds', and setteth me upon my high places.

"34. He teacheth my hands to war; so that mine arms do bend a bow of brass.

"35. Thou hast also given me the shield of Thy salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great.

"36. Thou hast enlarged my steps under me, and mine ankles have not wavered."

The complete subduing of the hells is next described: —

"37. I will pursue mine enemies and overtake them; neither will I turn again till they are consumed.

"38. I will smite them through, that they shall not be able to rise; they shall fall under my feet.

"39. For Thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me.

"40. Thou hast also made mine enemies turn their backs unto me, that I might cut off them that hate me.

"41. They cried, but there was none to save; even unto Jehovah, but He answered them not."

For the Jews professed to worship Jehovah, and yet rejected Him absolutely in the flesh.

"42. Then did I beat them small as the dust before the wind; I did empty them out as the mire of the streets."

And "then there is a New Church, which will acknowledge and worship the Lord."

"43. Thou hast delivered me from the strivings of the people; Thou hast made me the head of the nations: a people whom I have not known shall serve me.

"44. At the hearing of the ear they shall obey me; the sons of the stranger shall fawn upon me.

"45. The stranger shall fade away, and shall come trembling out of their close places."

That is, those who have known nothing of truth before, now timidly desire it, and receive and obey it. And the Psalm closes with the "celebration of the Lord by that Church, on account of redemption."

"46. Jehovah liveth; and blessed be my Rock, and exalted be the God of my salvation.

"47. Even the God that executeth vengeance for me, and subdueth peoples under me.

"48. He rescueth me from mine enemies; yea, Thou liftest me up above them that rise up against me; Thou deliverest me from the violent man.

"49. Therefore will I give thanks unto Thee, O Jehovah, among the nations, and will sing praises unto Thy name.

"50. Who maketh great the salvation of His king, and doeth loving kindness to His anointed, to David and to his seed, for evermore."

And thus the Psalm opens to us the Lord's state and thoughts after the crucifixion and the resurrection, during the time when He was completing the judgment, uniting the Divine perfectly to the Human, and forseeing the establishment of a Christian Church that would rejoice in His salvation.

Newtonville, Mass. JOHN WORCESTER.

THE ETERNITY OF THE LOST STATE.

In the excellent work "The Life and Mission of Emanuel Swedenborg," its esteemed author expresses the opinion that Swedenborg, during a certain period after the opening of his spiritual sight, "was persuaded that all [in the hells] would eventually be stripped of their desire to do evil and would, with what little life remained, be taken up among the good, to perform such uses as are performed by almost lifeless bone."— p. 219. Again he says "with these various indications of Swedenborg's belief in 1748 that all would eventually be brought out of hell, we know of nothing that distinctly indicates a contrary belief at that time."— p. 220. And again, p. 222, the author says, that, for certain reasons which he assigns, "it was easy, for Swedenborg, to think that saving grace would be eventually extended to all, and that all would be gathered into the one fold."

The period covered by what the author calls Swedenborg's "uncertainty as to the final disposition of the wicked," he supposes to take in the year 1748, and extend to nearly the close of 1749, and he cites, without quoting, a variety of passages from the "Diary" from No. 386 to No. 4471, quoting in part other passages from the "Diary," together with a few from the first volume of the "Arcana;" all, however, within the limits above mentioned.

I propose to show that the views of the author are not supported by the passages he appeals to; are, indeed, in great measure, contradicted by them. It is due to the importance of the subject and the respectable source from which the view in question emanates, that the disputed passages should be quoted *in extenso.*

But before entering on this examination it will not be amiss to ask what evidence we have of Swedenborg's way of thinking, before he came to the "Diary." On this head the author observes: "In the 'Adversaria' he says little about the hells, but frequently refers to the devil and his crew." But

in the very passage he gives us from the "Adversaria," we read: "For the human race is the seminary of heaven, consequently of spirits, for their minds survive after their bodies are consumed, while the disposition (*indoles*) which is of the will, that has been contracted in the world, remains." The inference here is pretty plain, as it also is from the frequent mention of the devil and his crew. It would be imputing a strange opinion to Swedenborg to think he believed in their salvability so long as he looked upon them as fallen angels, and as he evidently reckoned human spirits among the *turba infernalis*, it is not at all likely that he should have considered one division of that *turba* salvable while the other was not. But we are not left here to inferences. In the "Book of Dreams" written in 1744, a year before the opening of his spiritual sight we have the following: —

"*This is the sum of all.** 1. That there is nothing but grace whereby we can be saved. 2. Grace is in Jesus Christ, Who is the seat of grace (the mercy seat). 3. Love to God is what promotes salvation. 4. Man must therefore allow himself to be led by the spirit of Jesus. 5. Everything that comes from ourselves is dead and is nothing but sin and *worthy of eternal damnation.*"

If, after this, Swedenborg came to believe in universal salvation, instead of advancing into truth as the result of his illumination, he receded from it, so far, at least, as concerns the part before us. The first passage to be noticed in the "Diary" runs as follows: —

"Moreover it was said to me from heaven that those there are such as to have so small a residue that they remain there for ages, and that there are there those who have been there for twenty ages, and that, at the present day, there are none there of those who perished at the time of the flood, but that they were taken out from that infernal tun, and who have been created anew."— S. D., 286.

The inference we are expected to draw from this extract is, doubtless, that the small residue spoken of is one of good, and that those who had been withdrawn had been elevated into heaven. But, in the light of many similar passages,

* The italics after this, throughout the article are mine. A. E. F.

which will present themselves further on, the residue is the small remnant of human life left after long vastation, which life still remains evil, though held in check by the fear of punishment. Would Swedenborg speak of those who had become angels as having perished at the time of the flood? If we look at the account of the hell given in the number immediately preceding, we find it to be one grievous beyond all description, so dire that Swedenborg accounted it a mercy of the Lord that he was not let down into it. Is it not a little singular that Swedenborg should have come to his earliest perceptions about the salvability of devils, not from his experience with some of the milder hells, but from such an "infernal tun" as this? Still again, we find as the heading to a number preceding this only a few pages: "That the worst genii or furies are shut up in hell and *cannot be released thence* except to the destruction of the human race."—S.D., 225. Had Swedenborg changed his opinion in the brief interval between two numbers? Still it may be asked, what became of the original tenants of this hell, who were no longer in it in Swedenborg's time, if they had not been raised up into heaven? It is not difficult to find an answer to this question. The equilibrium which the Divine Providence maintains among the infernal societies requires, at times, the transfer of evil spirits from their first places to others which have become more appropriate. Thus we read with regard to the restraints, by which the hells are kept in subjection:—

"These restraints are numerous, but we will name only a few. Some of them have reference to a stronger presence of the Lord. Some to the closer communication and conjunction of one society or several societies with others. Some to the ejection of superfluous evil spirits into wildernesses. *Others to the translation of some of these spirits from one hell to another.* Some to the arrangement of those who are in the hells."—H. H., 994.

If we take the extracts before us in the sense the author would have us, the angels are made to set their seal to what turned out later to be an error. "It was told me from heaven," are its introductory words. All this considered, we can understand the few obscure words, "and who were cre-

ated anew," only of those who, having a germ of good in them, and so not belonging properly to this hell, were let down into its neighborhood to be there prepared, by vastation, for heaven. The next passage runs as follows: —

"Every punishment (of a spirit) in the other life takes place for the sake of his amendment; for vastations are such that they, as it were, take away evils, or induce the faculty of doing good; thus all punishments in themselves are vastations because they vastate evils by inducing the 'faculty of speaking truth and doing good, and that faculty is something superadded, (being) a gift of the Lord; for if evils were only taken away without giving the faculty of good, there would remain nothing of the man because there is nothing but evil in man.'"— S. D., 1039.

What is there in this passage to show that the case of evil spirits is in question? That, on the contrary, it relates to those who, having but a small remnant of good from their life in the world, stand in need of vastation in order to be purified, is shown by the language of the second number following (under the same heading "concerning the different kinds of punishments and vastations") which is as follows: —

"There are also vastations that take place without resistance (*renisu*), being effected with consent, namely, that (the spirit) is willing; in this way some are led until they are vastated, like the wood-cutters and many others; but this *according to their faith*."

And in n. 1042, still under the same heading we read, —

"For those who are introduced into heaven are brought at times to the last degree of despair."

If Swedenborg thought that evil spirits could have induced on them the faculty of doing good, how did he come to write, only a little while after, in the next number cited by the author, —

"Such punishments do not indeed take away *nature*, but have the effect, that when he does the like again, the remembrance of it (the punishment) presents itself, and he is thus deterred. It is thus fear or shame that withholds them from committing those enormities, but when fear or shame is taken away, *they are still like themselves*."— S. D., 1074.

The next number relates to a spirit, an exceedingly proud one, who, while under punishment, "said that he wished to desist, but that still he could not." Was there any thing good about this will; any thing that could lead toward heaven? The author, doubtless, in citing it would have us think there was; but let us read on: —

"It was also perceived that in (his) fear he did will (to desist); but as he was fixed in the idea that he could not (it was seen) that, inasmuch as he could understand, that such (conduct) was something flagitious, he was to be compelled to be able by punishments."— S. D., 1377.

How could Swedenborg possibly think that a spirit of whom he says in the next following number, —

"That he despised others in comparison with himself it was given me to perceive plainly, nay, that if the bonds of his mind were relaxed, his pride would swell to such a degree that he would aim at being worshipped instead of the Lord,"

was on the way to heaven?

Neither will the following stand examination: —

"These therefore [those who delight in revenge] are cast into a place where they appear to themselves like the serpents called dragons, and there live in dire phantasies. They do not indeed hurt one another, but are, as it were, destitute of rationality, resembling such bestial creatures; they remain such for ages, until their former life is changed; for because the delights of their life consisted in revenges, which cannot be extinguished except in life, therefore they remain such until they no longer remember that they were men; thus their former life perishes, *although it remains*, and there is superadded the faculty of living another life, and while they are held in this faculty they can be held among certain kinds of spirits, but of what quality they then are it has not yet been given me to know."— S. D., 1492.

We observe here several points which make it impossible for us to suppose that Swedenborg, in penning this description, had the "persuasion" attributed to him by the author. It takes ages of vastation to change the former life of these spirits which still remains, radically, what it was. They be-

come stupid to the last degree. Their faculty of doing good is not permanent, lasting only while they can be held in a certain state; and they are associated, not with angels, but spirits of a certain class. Their superadded power of doing good is evidently limited to the vile uses, which, as we shall see further on, do not involve any heavenly love of doing good.

One cannot but be surprised to find that the author has made the following one of his *dicta probantia*. It relates to certain libidinous spirits who undergo a revolting punishment, —

"Which recurs many times, and it was told me for many years, if not for hundreds or thousands of years, until they no longer remember such lusts or even themselves as to so much life as they had in such things." — S. D., 2709.

Here nothing is said about their being taken up into heaven; so far from it, that Swedenborg, in the preceding number, tells us that their punishment was "most severe," and "that they could not be admitted into societies."

The passage next appealed to has for its heading, "What punishments effect in the other life?" and runs thus: —

"There are punishments of various kinds, heavier and longer, according to the nature of the disposition acquired by each one in the life of the body; but punishments have the effect, in the course of time, of striking fear, shame, horror for such things as their nature was ensnared by and imbued with. Wherefore while they are being inserted among those who are better, then when like things which are of their nature recur, they are admonished by the fear, shame, horror (formerly) impressed (upon them) and are thus usually withheld." — S. D., 2793.

Whatever inference favorable to the author's hypothesis might be drawn from the insertion of those spirits "among those who are better" is more than nullified by the concluding words: —

"But still punishments do not alter or change their nature, *which remains as it was acquired in the life of the body, forever.*"

We come now to the next number cited: —

"That man, after the life of the body, retains the whole of his nature or natural disposition which he acquired to himself in the life of the body, is a truth, and that after the life of the body *this is not changed*, but that such things are superadded by the Lord as cause that he can be present in a better society and thus with celestials." — S. D., 2803.

How is it possible to infer from this, Swedenborg's opinion, that "all would eventually be gathered into one fold"? Could he be so blind to the reach and bearing of his great principle that an evil nature cannot be changed after death, as to affirm it and the salvability of all in the same sentence? The drift of this and the two succeeding numbers is to show the essential difference between changes of state in the life of the body, and those which are possible after it. He makes the difference to consist in the fact that things added in the former case are implanted *within* the ideas and in the latter *without* them. If the latter does not contemplate the case of evil spirits, even in good societies, why does Swedenborg immediately add: —

"Thence it is manifest why warning is so often given in the Word of the Lord that men should repent while it is time, before the door is shut to those who are called to the feast, and procure oil for their lamps, as also what it means that as the tree falls so it lies." — S. D., 2805.

The idea wrongly assumed in interpreting these citations is that evil spirits cannot be present in good societies without being saved; whereas, Swedenborg has informed us that they may be present even in heaven, and for some time, without being detected by the angels.

Swedenborg on a certain occasion, when he was treating about the forms which constitute the greatest man perceived a certain indignation from some in the world of spirits, —

"That they also were not among those who constituted the greatest man; but it was answered them, first to the evil, that they could not be so before they were rejected to the earth like dung, and that in this way they could enter like those things which serve for the juice of a plant or tree; then first they can be in society or

in the tree; to other evil (spirits) it was answered, that they cannot be otherwise considered than as those things which pass into the belly and are again cast out as excrements, because they contribute nothing to nutrition; thus it would be if they should be admitted into such choirs or forms." — S. D., 3041.

The first of these two comparisons certainly implies that the evil spirits to whom it was addressed might enter the grand man, as Swedenborg could know that they were radically evil. The second goes on the supposition that they were so, and says plainly enough that instead of being admitted to heaven, they would be rejected to hell.

The next number has no bearing on the question. It simply tells us that the Divine Mercy watches that the sufferings of hell should not go beyond what was conducive to the good of its inmates: —

"For so great is the number of evil spirits, and so great their malice as to be incredible. They can all indeed be driven away with the least force, and by a little child, but then the evil would come into such torments and into such a hell, that they could not but endure more torments than would suffice for amending and reforming them." — S. D., 3528 end.

It is scarcely necessary to say that the amendment and reformation here spoken of, is nothing but the restraint of evil passions by the fear of punishment.

The sense of the next number cited, turns on the meaning to be attached to "coming among the celestials": —

"Those who have not had conscience, especially those who had considered adulteries as nothing and were in life without conscience in other things, appear in the other life without (any) bond, thus without (any) connection with heaven; those who had no conscience about adulteries, are as it were destitute of all bonds, and such that they cannot be amended to come among the celestial, except as those who have scarcely any conscious life (*sicut sui vix conscii*) like bones, in which there must be still (some) life, since (mere) bone without vitality subserves no use in the human body." — S. D., 3910.

It is here implied, no doubt, that the spirits in question

may come into association with the celestials, but that this does not invite permanent admission into heaven, if it involves admission at all, is also plain.* Otherwise those would enter it there who had no conscience in the life of the body and who could not have it given to them in the other world. For the rest, can we suppose the stupidity indicated by the words (*vix sui conscii*) to characterize angels, even angels that dwell on the confines of heaven?

We may repeat this question with regard to the spirits spoken of in the next three numbers, who are described in the following terms: —

"They retain nothing of that life except so much as (is possessed by) bony substances in the human body; for those of the antediluvians who are vastated become like skeletons as (was said) above, or like pendulous things without life, and life is afterwards inspired into them, so that they are scarce self-knowing, or self-conscious, and thus serve as bones into which other spirits can flow." — S. D., 3912.

These numbers are valuable as enabling us to form a nearer idea of the uses which such spirits can be made to perform: —

"They are such that they can receive the persuasions of the antediluvians, and extinguish them by immersing them in themselves, or so temper them as that they may not enter the brain and benumb it, and thus do mischief; for such things are recipient of dire persuasions, like the bones of the scull, which, though of the same substance as the tissues of the brain, still terminate in bones and defend from blows: as crushed scorpions also, because they are of that nature, imbibe poison, and thus prevent others from dying by the bite of other scorpions; what *remains with them* is, that they are lascivious, having lasciviousness for an end." — S. D., 3913.

* That osseous spirits are usually taken up, not into heaven, but into the world of spirits, appears from the heading to S. D., 4461: "That certain (spirits) are taken out of hell *into the world of spirits* for the sake of vile uses." That even this deliverance is not permanent we see from A. C., 696: "The uses which infernal spirits are able to promote are most vile, and when they are exercised in promoting their uses, they are not in so great a state of torment; but *on the cessation of such uses they are cast again into hell.*"

To say nothing of these last ominous words, we gather from these extracts very plainly the following points: That osseous spirits are the *subjects* of evil spirits; that they do not resist the dire persuasions of the antediluvians when they flow in, but *receive* them, because they are congenial to their nature, only breaking their force or deadening their impression. We have here at last an account of the nature of the "vile uses" they perform; an account which ought to put an end to the idea that there is any thing heavenly about them. The third number of the series only tells us that evil spirits are prepared for their low functions by often recurring vastations.

The strength of the next citation lies in the word "restored": —

"But still such (spirits) because they lose nothing of their former life, after they have been reduced by vastations to such an osseous state, can be restored; thus they are vastated by terrors until they can subserve such uses." — S. D., 3944.

What kind of restoration can that be which is grounded in the fact that its subjects "lose nothing of their former life," that is, are incapable of any spiritual improvement?

In citing the next number in favor of his position, the author reminds us of one bent on slaying himself with his own sword: —

"But in the other life, ideas are not rooted in the corporeal memory, it not being lawful in that life to use that memory, wherefore they are not then reformed, but remain in the state in which they were; wherefore in the other life they are not reformed but vastated that they may still subserve uses; which may also be sufficiently manifest from those who in the life of the body had no conscience, such as adulterers and the cruel (who) become excrements, and sit like dead stocks, and afterwards serve as subjects in whom there is little life; conscience is not afterwards given them, only those things are removed by vastations which hinder them from being able to serve for uses." — S. D., 4038.

The next citation is also suicidal: —

"Such punishments continue for a long time, for many years

and many ages, as with the dragon, and with David, which also involve vastation; but still there follows an ultimate vastation, in that (the spirit) is dissociated from such as resemble him, and because he is then in scarcely any consociation, he sits in darkness and in torment, with little life, until he becomes such that he can serve for some use; thus he *descends continually* to the last of his punishments." — S. D., 4111.

Observe the contrast to all this in the succeeding number: —

"But (with) the honest, the good, those who are in faith, it is not so; by pleasantnesses and delights, concerning which (above) they *continually ascend*, thus into the angelic heaven."—S. D., 4112.

Though the next two numbers speak of evil spirits as becoming better, it is only by the deterring effect of punishment: —

"Punishments take place in this way, the one who is punished is held by his companions in a like cupidity, so far as they can do so, and examination is made how far he inheres in it, and how much through the punishment he recedes; nor is he delivered from punishment before he becomes better. Some inhere obstinately (in their evil) but are not dismissed before they become better." — S. D., 4328.

"Some of high rank in the world undergo such punishments, and (this) very frequently, and thus at last after many vastations they contract fears and horrors; and when these are afterwards recalled they abstain; this is the effect of punishments, but they are external bonds; internal bonds are those of conscience by which they cannot be tormented because they have no conscience." — S. D., 4329.

Let us now observe that all along the line of passages in which Swedenborg is supposed to be teaching universal salvation, he is inditing such sentences as these: —

"Wherefore it was said that if such should come into heavenly societies, they would desire to snatch from all and singular (these) their joys and (their) happiness; wherefore such cannot come into heaven." — S. D., 2509.

"These, in the other life, cannot be amended or have their natural disposition bent to good." — S. D., 2346.

"Their effigy was shown to me in clear day with my eyes open, what they *at length* become in the sight of the good, to wit, that their face is worse than dead, with dreadful cavities, like something bony, of a most revolting livid, brown, cadaverous color, never able to exercise thought, dead to themselves, with torment of anxiety."—S. D., 2580.

"It was perceived (by me) in a spiritual idea that there is no life in the evil." "For their nature (after vastation) still remains the same."—S. D., 3457, 3458.

Florence, Italy. A. E. Ford.

[*To be continued.*]

TRUST.

"Come unto Me all ye that labor and are heavy laden, and I will give you rest."

I turn to Thee from things below
To heighten all my soul in Thine;
O Father! kneeling at Thy shrine,
I leave behind the voice of woe.

Thou speakest in the morning bloom,
And where the lights at even set;
I see Thee, though mine eyes are wet,
And Thou art with me in the gloom.

I feel Thee, and my sorrows cease,
Thou art the nearest to my soul;
O Father! thro' my heart unroll
The light of everlasting peace;

The good and true without alloy;
A life to ever upward move;
The glory of eternal love;
The song of everlasting joy!

New York. A. Lincoln Kip.

THE NATURE AND USE OF THE FERMENTATION ABOUT COMMUNION WINE.

In "Divine Providence," n. 25, we learn that, —

"The conjunction of good and truth in others [besides those in whom it is effected by equilibrium and relation, n. 21, 24] is provided by the Lord by means of purification, which is effected in two ways; one by temptations and the other by fermentations. Spiritual temptations are nothing else than combats against the evils and falsities that are exhaled from hell and affect man. By these combats he is purified from evils and falsities, and good is conjoined to truth in him, and truth to good. Spiritual fermentations take place in many ways, in the heavens as well as on earth: but in the world it is not known what they are, and how they are effected. For there are evils having falsities with them, which do a work, when introduced into societies, like that of ferments put into meal and into new wine, by which heterogeneous things are separated and homogeneous things are conjoined, and purity and clearness are the result. They are what are meant by these words of the Lord: 'The kingdom of the heavens is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened' (MATT. xiii. 33; LUKE xiii. 21)."

In the same work, n. 284, we may learn more of these temptations and fermentations: —

"Man's understanding is a recipient of both good and evil, and of both truth and falsity; but his will itself is not: this must be either in evil or in good; it cannot be in both; for the will is the man himself, and his life's love is there.

"In the understanding, however, good and evil are separate, like the internal and the external; therefore the man can be interiorly in evil and exteriorly in good; but still, during his reformation good and evil meet, and thus there exists conflict and combat, which if severe is called temptation; but if not severe it goes on as wine or liquor ferments. If good then conquers, evil with its falsity is removed to the sides, comparatively as dregs fall to the bottom of a vessel; and the good is like wine that becomes generous after fermentation, and liquor that becomes clear. But if

evil conquers, then good with its truth is removed to the sides, and becomes turbid and offensive, like unfermented wine and liquor. A comparison with fermentation is given, because ferment in the Word signifies the falsity of evil (as in Hos. vii. 4; Luke xii. 1; and elsewhere)." ["Beware ye of the leaven of the Pharisees, which is hypocrisy."]

Still more may be found in the "Arcana," which is here quoted, to show more fully the teaching of the Writings on this subject:—

"It is to be known that the purification of truth from falsity with a man cannot possibly exist without leavening [fermentation], so called, that is, without the combat of the falsity with truth, and of truth with the falsity: but after the combat has taken place, and the truth has conquered, then the falsity falls down like dregs, and the truth exists purified, like wine which grows clear after fermentation, the dregs falling down to the bottom.

"This fermentation or combat exists principally when the state with a man is turned, that is, when he begins to act from the good which is of charity, and not as before from the truth of faith. For the state is not yet purified when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for he then acts from the will, before only from the understanding. Spiritual combats or temptations are leavenings or fermentations in the spiritual sense; for then falsities are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down, as it were to the bottom, consequently purify. In this sense is to be understood the Lord's words in Matt. xiii. 33 [quoted above], also in Hosea vii. 4.

"Because, as was said, such combats as are signified by leavenings and fermentations have place with a man in the state previous to a new state of life, therefore it was ordained that when the new meat-offering on the feast of first fruits was brought — the wave offering — it should be baked leavened, and should be the first fruits to Jehovah (Lev. xxiii. 16, 17)." — n. 7906.

By these teachings for the New Jerusalem, it clearly appears that, while leaven represents "evil having falsity with it," and "falsity from evil," yet, under that Divine Providence which, even over hell makes it "a dominion of uses" (D. P., 26), its work is to separate things heterogeneous, falsity from

truth, natural conceptions from spiritual ones, thus to throw down the dregs, the leaven itself, finally, and to conjoin things homogeneous — good to truth and truth to good — a conjunction which "is the Church, and is Heaven" (D. P., 26); resulting in purification and clearness: so that the man may "act from the good which is of" genuine, discriminating, Christian "charity, — and thus from the will, and not as before only from the understanding."

Does it not follow that the wine, in which this fermentation has done its Divinely-permitted work, corresponds to and represents a state of spiritual charity, and of purified truth, giving it a higher signification than before its leavening is effected?

In what other way is the likeness to "the kingdom of heaven" attained of which the Lord speaks in MATT. xiii. 33, and LUKE xiii. 21?

The truth in every mind, and in the mind of the whole Church, needs this purification; and the Lord makes use of "evils conjoined to falsities, introduced into societies" to effect this work. But that which is evil having falsity with it, so admitted, is to be discerned as to its real nature, and finally effectually rejected. Thus we read in the "Diary," —

"If, haply, one were admitted by permission [into heaven] thus according to its own causes [needs] in order that such a one may act as leaven or ferment, he is afterwards ejected with the utmost ignominy." — n. 705.

The "Open Letter on the Communion Wine," in the February number of this MAGAZINE, gave timely and most welcome evidence that there is good which is to conquer, or "purified wisdom" enough in the Church to work the minds of its members clear of the spiritual leaven which has been so persistently and so effectually introduced into its societies. For Swedenborg says, —

"That spiritual purification [of wisdom and of love] may be compared with the purification of natural spirits, which is done by chemical processes . . . and wisdom purified may be compared with alcohol, which is spirit most highly rectified." — C. L., n. 145.

Is not all this zeal and this reasoning against "material substances in natural spirits," against alcohol, and wine purified by fermentation, a "first state of heat not yet tempered with light?" — C. L., 145. But if there be truth sufficient in the Church, — wisdom enough to be rectified, — as, it is said, if there be a certain per cent. of alcohol in the expressed grape-juice, *must*, it will work itself clear, we may hope that, spiritually, "heterogeneous things will be separated, and homogeneous ones conjoined, the result being purity and clearness;" and thus this fermentation will cease. Then, certainly, "good with truth conquers; the evil with its falsity is removed to the sides, the dregs fall; and the good is like wine that becomes generous after fermentation, and liquor that becomes clear. But if evil conquers," as, if there is not enough spirit in the must to save it, after the microbes from the bloom on the grape causing vinous fermentation, have done their work, those causing acetous fermentation take it up, the whole becomes vinegar or putrid. Spiritually, "then good with its truth is removed to the sides, and becomes turbid and offensive like unfermented wine and liquor" and "their drink is sour." (See above extract from A. C., 7906.)

The ungracious, the "turbid and offensive" things thrown up by this fermentation about communion wine, — more in England than as yet in our country, — give warning of the possible presence of the sour, vinegar-making microbes. Let us not become soured, but let each and all seek to gain the purified and clear, the spirit and life of the Lord's words, and to apprehend His teachings for the Church on this subject, assured that by the truth the "good will conquer" with all who do this.

When the Lord told His disciples to "Take heed and beware of the leaven of the Pharisees and Sadducees, they reasoned among themselves, saying, We took no bread." Their natural conception was that material leaven in loaves, and its work, were to be regarded as evil and hurtful. "And Jesus perceiving said, O ye of little faith; why reason ye among yourselves because ye have no bread? . . How is it that ye do not perceive that I spake not to you concerning

bread, but, beware of the leaven of the Pharisees and Sadducees? Then understood they how He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees." — MATT. xvi. 5–12.

He had Himself explained, "the leaven of the Pharisees is hypocrisy," that is, false teaching, apparently for human good, but, being a teaching from themselves and not from the Lord by His Word, it had evil in its falsity; it was not reformatory, but hurtful to human souls. It would "cleanse the outside of the cup and platter" only, leaving them "within full of extortion and excess."

Where in the Word, or in the "Heavenly Doctrines," which open it, are we warned to beware of material leaven, "the leaven of loaves"? or taught that alcohol — "spirit most highly rectified" — is poison? or, that "wines from the lees, well refined," or "wine, purified and made clear and generous after fermentation," is pernicious, and is to be shunned as a correspondent of "falsity from evil" only?

In the "Apocalypse Explained," we are taught that the spiritual sense of the passage "Woe unto them that rise up early in the morning, that they may follow strong drink, and continue till night, until wine inflame them" (ISA. v. 11, 12, 21, 22), refers to "Those who, framing for themselves doctrines, from self-derived intelligence, and not from the Lord, or His Word, are in mere falsities."

What is more clear than the natural, man-made, and therefore evil and false nature of the teaching, causing this fermentation in the Church now going on about the material substance to use in the cup in the holiest act of worship? Is it not itself "leaven of teaching" about these things, which we are to "take heed and beware of"?

"The reason of this caution against the false leaven is, that man may be in good; the falsity does not accord with good, but destroys good, for the false is of evil, and truth is of good. If the falsity be appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from condemnation. . . Those who appropriate the false to themselves, retain it, and resist the truth itself when it appears. This

now is the ground of the frequent prohibition against eating what is leavened." — A. C., 7909.

"That leaven signifies what is false derived from evil is, because this false defiles good and also truth: likewise because it also excites combat. For, on the approach of that false to good there is excited a boiling heat; and as it approaches to truth it excites collision. Hence it is that the meat-offering of unleavened bread was applied in the burnt offerings and sacrifices." — A. C., 9992.

The real danger then lies in appropriating the spiritual leaven, in firmly believing a teaching manifestly reasoned out, and from a man, which is a natural, even a sensual conception of the whole subject; and, as it is not from the Lord or His Word, it is a mere falsity; for this prevents the reception of the good of innocence, — the good of being "led by the Lord." Is it anything else than "little faith" in the depth and all-sufficiency of the Lord's way and means to reform and regenerate men, and lack of "perception" that He speaks not against the leaven of bread, against alcohol or wine, but against the leaven of all false and delusive teaching, — which men reason out among themselves, — even in the present case, that teaching which makes it an evil and a wrong to use purified wine in the Holy Supper, and assumes that if these substances are avoided as poisons, by men, intemperance would cease?

By its fruits, this teaching, which is causing such a fermentation in the church, shows itself to be leaven, an evil having falsity with it, which, under the Lord's good and wise Providence, is doing a work of exceeding importance; separating things evil from things good, and falsities from truths; conjoining good to truth, and truth to good, making "the Church and heaven." But purity and clearness will not be manifest until its source and quality are seen, and it is itself thrown down as dregs.

Mansfield, Mass. G. F. Stearns.

SWEDENBORG AND KANT.

Not long since a gentleman called at our office, and asked if any of our people had ever pointed out that Kant was a plagiarist from Swedenborg. We answered that the interest of Kant in Swedenborg had been noticed, and referred to Worcester's "Life," page 125, which contains a quotation from Kant who wrote, "The system of Swedenborg is unfortunately very similar to my own philosophy," etc.

To this the gentleman, who gave his name as Loomis, rejoined that not one of our writers had ever gone far enough in this matter and that the plagiarism might be shown from Kant's own words and acts.

Writing about the same time to Rev. Frank Sewall whose interest in metaphysics is well known, we mentioned the subject to him, and received the following reply. The whole subject would require an elaborate essay, but we believe that our readers will be glad to know what Mr. Sewall has to say off-hand: —

"As to Kant having been an unconfessed borrower from Swedenborg, I have, at present no knowledge of facts that could satisfactorily prove such a charge; but that there are remarkable coincidences of teaching in these two philosophers there can be no doubt. I have pointed out some of these in an essay of mine on Kant and Swedenborg, which appeared, I think, in the New-Jerusalem Magazine in the year 1862. In the work on 'The Soul, a Rational Psychology,' just published, in chapter third on the 'Intellect and Action,' the reader will find some of the most remarkable statements, by Swedenborg, of principles which are fundamental in Kant's great work, 'The Critique of Pure Reason'; see especially n. 30, where Swedenborg distinctly names the 'transcendental truths,' and distinguishes between what we may call the categories, or *a priori* forms of the understanding and the 'substances, forces, modes,' etc., to be learned by the aid of the senses.

"The distinction between the practical reason as based on the moral judgments of the will and the pure reason of the intellect,

the validity of the moral judgments, the inability of the pure reason by itself either finally to affirm or to deny God and immortality, all these are principles which hold a foremost place in Kant, and which in Swedenborg are equally prominent, but far more perfectly illustrated and confirmed. Lastly Kant's doctrine of time and space as the two great sensuous judgments with which the mind is furnished *a priori*, as a means of putting out before its own vision and feeling an objective or material world, is only a wonderful and certainly beautiful application to metaphysics of the great truths laid down by Swedenborg in the 'Divine Love and Wisdom,' n. 69–82, regarding the Divine in all space, but not of space, and in all time, but not of time.

"In general I am impressed with Swedenborg's 'The Soul, a Rational Psychology,' as a most profound but lucid, logical, and beautiful mental analysis, in which each minutest part stands in an orderly and seemingly necessary relation to every other, so that the whole constitutes a system such that I know not where to look for its parallel: while in Kant I find many of the same great principles, but presented in a fragmentary manner, and beclouded with an intricate and difficult nomenclature, and much that must strike the student as arbitrary and fanciful theorizing. I know of no work which affords so excellent a field for a comparison of the two philosophers as Swedenborg's work on the soul, and I should be glad if Mr. Loomis would extend still further his researches on this interesting subject and let us know the result."

Glasgow, Scotland. FRANK SEWALL.

I HAVE never been able to persuade myself that our spirits were alive while they were in these material bodies, and died only when they departed out of them, or that the spirit only then becomes void of sense when it escapes from a senseless body, but that, rather, when forced from all admixtures of corporeality, it is pure and uncontaminated. Then it most truly has sense. Hence, I am fully persuaded that the so-called dead are living now, and living that life which is only worthy to be so called. — *Cicero.*

MARRIAGE, A PERFECTLY RECIPROCAL UNION.

THE declaration of the writings that "the soul of offspring is from the father and the body from the mother," and the other that "the internal is from the father, and the external from the mother," have been sometimes understood as giving a place and a use to the husband superior to that of the wife.

It must be a wrong construction of these declarations that leads to such a conclusion. Of this there can be no question; for the relation of a husband and wife, when the proper union between them is consummated, "emulates the correspondence" that exists between the Divine wisdom and the Divine love, each of these being the perfect complement of the other. And as, in the Lord, the wisdom and the love is each Divine; and as, of course, though differing in form they are in perfect equality, therefore between the husband and wife, from emulating in their relation the correspondence of the Lord's love and wisdom, there is perfect reciprocality, and consequent equality. A glance at one or two of the declarations of the writings respecting the relative positions of the husband and wife, may help to remove obscurity on the subject. There is an important qualification of the declaration that the soul of offspring is from the father inferable from a statement in the work on Conjugial Love. It occurs under the heading: —

"The male and female were created that they may be the very form of the marriage of good and truth."

The qualification referred to is in these words: —

"The good which conjoins itself with truth with the man is immediately from the Lord, but the good of the wife which conjoins itself with truth with the man is from the Lord mediately through the wife; wherefore there are two goods, one internal the other external, which conjoin themselves with truth with the husband; and they cause that the husband is constantly in the understanding of truth and thence in wisdom, through love truly conjugial."— C. L., 100.

Here we see that the good of the wife that conjoins itself with truth appertaining to the husband is received by the wife, not mediately through the husband but immediately from the Lord. This good which is with her from the Lord, does indeed, conjoin itself with the truth with the husband; and what follows shows most strikingly what an excellent result is thereby produced. The result is that the husband is constantly in the understanding of truth and thence in wisdom through love truly conjugial. Now how does what the wife receives immediately from the Lord operate to produce the effect of keeping her husband in a constant state of illumination? We can have no doubt that it is by the removal of the husband from the love of his wisdom, which is pride in his own intelligence which is evil, and which would altogether prevent, instead of promote, true illumination. —*See* C. L., 88. Thus we see that the influence of what the wife receives from the Lord not mediately through her husband, does a use, than which there can be none of greater importance, namely, this: it establishes true, conjugial love in the husband by divesting him of a selfish love of his wisdom. He cannot receive the good that is brought to him from the Lord through his wife, without, from love to her, renouncing pride in his own wisdom. In no other way can he be united to what is from the Lord in her.

Let us now see how this bears upon the declaration that the soul of the offspring is from the father. We have just brought to view the fact that true, conjugial love between the husband and wife, and thus a state of conjugial love in the pair, is effected by the wife's influence from the Lord, as, except from her influence there would have been in him the spurious love arising from pride in his own intelligence. From this change, effected through the wife, it results that the soul of the offspring of which the husband is the father, will be the offspring of conjugial love; for we can have no doubt that what goes forth from the husband will be equally modified with his own character by the influence from the Lord coming through the medium of his wife.

Thus we see that though the soul of the offspring is from

the father, it is, even at its conception, possessed of tendencies of ineffable value which would not have existed except from the performance of the use of the wife to her husband.

Now in regard to the other statement that the internal is from the father and the external from the mother.

We have seen that though the soul is from the father, even this is greatly modified by the conjugial love in the mother, supposing the father's state in regard to his own intelligence to have been properly qualified thereby. The good tendencies which we are instructed exist at conception in the offspring of those who are in conjugial love, must be developed in the world; and those influences from the Lord which, in the wife, have operated in the development of conjugial love in the pair, will be continued in the course of the gestation; and they will be of a nature to cherish and advance towards successful development those good tendencies. The good which the wife before conception received from the Lord, will be present in what is taking place before the birth and after it. Her desire will be, if it is a son, that the capacity of perceiving the things which wisdom teaches, may be ultimated in practical life; and, if it is a daughter, that the capacity of loving the things that wisdom teaches may be actually embodied in a life of usefulness in the world.

This use of the external of embodying in the world the things of true wisdom is certainly of not less importance than that more interior one performed by the husband. By this ultimation and this only, does one come really to possess wisdom. In this the wife performs a most important part; as the following from the work before several times alluded to will show; one of the headings in a chapter of this is: —

"The conjunction of the wife with the rational wisdom of her husband takes place from within, but with his moral wisdom from without." — C. L., 162.

The concluding remark under this heading is: —

"Because the wife knows these [the things of moral wisdom] with the man more than the man knows them with himself, it is said that the conjunction of the wife with them is from without." — C. L., 165.

In this is brought to view a great use which the wife performs in the development of conjugial love in the pair and in successful training of the offspring. Her use tends to bring to practical, beneficent results the husband's capacity of interior wisdom. She sees better than he does the deficiency of mere interior intelligence; sees where it must serve, to be of any real value; and what is from the Lord with her operates directly to bring to pass the appropriate result. We may illustrate the use of the wife under this aspect, by that of the external of the Word. Without that the internal would be of no avail; but with that and in that, it is in its fulness, in its sanctity, and in its power. So, in the moral and spiritual virtues, in the development of which the wife acts the leading part, the humanity which interior wisdom involves comes fully to its appropriate position and obtains substantial existence. We conclude then that the quality of the soul of the offspring which is from the father is substantially modified by what is from the Lord through the mother; also that the internal which is the husband's interior wisdom comes only to its embodiment, and thus to substantial existence, through the external field of use which pertains to the wife.

The recognition of the truth of these statements of the doctrines may give us some intelligent comprehension of a perfect reciprocity in the uses of the husband and the wife, the father and the mother.

These remarks merely touch upon a great subject; but it is hoped that they may be seen to point in a useful direction.

Abington, Mass. JOSEPH PETTEE.

WHY shouldst thou fill the day with sorrow
About tomorrow,
My heart?
One watches all with care most true,
Doubt not that He will give thee, too,
Thy part.

—*Paul Fleming.*

WINES, GOOD AND BAD.

Our Heavenly Father and Wise Creator has said of all things that He has made, "It was good," or "It was very good." He has said this of all things that He has created or made appear in either the natural or spiritual world. And we learn from the doctrines of the New Church, that every natural thing that appears in the natural world had its correspondent spiritual principle in the spiritual world before the natural thing appeared in this world; because the spiritual world is the world of cause, the natural of effect.

These things being according to a law of creation, whatever is and exists in the natural world may be traced by correspondence to its counterpart in the spiritual world as the creative cause.

The Word being written according to this law, the natural thing spoken of in the Word is not the primary thing meant. The primary thing is its correspondent spiritual principle, which is a thing of the spiritual world. From this point of view let us discuss the "Wine Question."

The Doctrines teach us that there are three heavens, and that there are three degrees in the human mind. In the highest heaven, which is celestial, love to the Lord is the primary governing love. This love was the ruling love with the Most Ancient Church. But this love was lost in the "fall," so that there was scarcely a trace of it left.

But, after the "fall" of that Church the Lord instituted a Church that was spiritual. In this spiritual Church which corresponds to the second heaven and the spiritual degree of the human mind, charity to the neighbor, or faith, was the primary governing principle.

This faith was more a thing of the cerebrum region of the mind than of the cerebellum; hence, it was a Church based upon conscience or knowledges of the Lord and what He required of them as a people, collected from the perceptions of the Most Ancient people. Their primary love was charity

to the neighbor, begotten by the Lord's regenerating truth. The spiritual Church, then, has charity as its fundamental, because it is principled in the love of the Lord's regenerating truth. Being principled in the love of truth instead of good, it must obey the truth as it is in its conscience before it can have the good of truth. To have the good of truth it must do what the truth teaches. To do what the truth teaches is the charity of the spiritual Church. It is also a manifestation of charity in the mind of a man in the Church at the present day.

This charity is signified by grapes. To do that which the regenerating truth teaches is contrary to our natural inclinations, hence, there is a struggle between our charity within and our natural man; this is temptation or spiritual fermentation, and if combat ensues and our love of the truth conquers, then our charity or love of the truth has been changed to living faith signified by the wine from the grape.

When the regenerating man arrives at that state of faith through combat that is signified by "wine on the lees," "wine well refined," he then has saving faith. This faith from charity is doubtless the basis upon which the spiritual heavens rest, and the man of the Church of the present day. The New Church and the individual New-Churchman of to-day need this spiritual wine; but they should not drink it as Noah drank it, that is, try to get into and search out the doctrinals of this faith by means of the scientific and sensual principle; for "He who is not disposed to believe (doctrinals) before he comprehends them, will never believe them at all." The good wine then is that faith in the Lord that has come through spiritual temptation and combat wherein the Lord has conquered for us, and conjoined us with Himself; and the bad wine is that faith tried to be arrived at by the investigation of the sensual and scientific principle, without the combats of regeneration having taken place; whence is spiritual drunkenness.

"Those are called drunkards in the Word who believe nothing but what they can comprehend, and therefore investigate the mysteries of faith, in consequence of which they necessarily fall

into error, since they are under the guidance of sensual, scientific, or philosophical knowledge only; the error and insanity hence derived are called in the Word drunkenness. It is these or such as these, who in the Word are said to be drunk with wine or strong drink." — A. C., 1072.

As faith then is not faith only as it comes by means of trust and struggle in obeying and doing what the regenerating truth teaches, its natural correspondent, wine, could not be wine unless natural fermentation had taken place. The natural good wine, then, would be must or grape-juice that had passed through a change of state by fermentation, and was used properly and discreetly by man as a beverage and for sacramental purposes; and bad natural wine would be that same wine used improperly and indiscreetly by man, causing natural drunkenness, debauchery, and crime. For it is the intemperate or improper use of a good thing that produces the evil, always.

Urbana, O. J. N. White.

We labor, and are heavy-laden. Where
Shall we find rest unto our souls? We bleed
On thorn and flint, and rove in pilgrim weed
The peopled earth, but comfort is not there.
What went we out into the desert bare,
O Human Life, to see? Thy greenest reed
Is Love, unmighty for our utmost need,
And shaken with the wind of our despair.

A voice from heaven like dew on Hermon falleth,
That voice whose passion paled the olive leaf
In thy dusk aisles, Gethsemane, thou blest
Of gardens. 'Tis the Man of Sorrows calleth,
The Man of Sorrows and acquaint with grief,
"Come unto Me, and I will give you rest."

— *Katharine Lee Bates.*

THE TREATMENT OF CRIMINALS.*

LET us assume that the only broad and general result at which society can legitimately aim in its treatment of a criminal is reform of some kind either in society or in the criminal. It will be found that this assumption involves, as incidental, the protection of society.

All life is good as it proceeds from God, its source: that needs re-forming which, having been perverted by man, is now evil instead of good. If we consider evils simply as they are manifested upon the most external plane of life, reform is effected when evils are replaced by good upon that plane. In proportion as a reform is effected on planes interior to this most superficial one its nature partakes of radicalness: it is entirely radical only when it is effected upon all the planes of life below that inmost one into which life flows immediately from God. As types, let us take on the one hand the most superficial reform, and on the other hand reform more or less radical.

There is a "society for suppression of vice." It may be that the simple suppression of vice is not its sole object, but its name is suggestive. A man may, of course, err through ignorance or through mistaken judgment as to the nature of his deeds and the probable effects of them upon himself or others, and it may be useful to prevent these effects by suppression. In so far as this man's intentions are good, that is, in so far as his will is to do what is right and best, he does not sin; and it is certain that so long as his will remains good he will more and more see his error and shun it, and that thus the question of suppression will become less and less pertinent to the case.

To apply this question of suppression to cases quite different from the last, can the pure and simple suppression of deeds, wicked in that they have their root in a love of evil be

* The term *regeneration* might be substituted at places in this paper for the term *radical reform* or *radical reformation*.

useful, and, if so, in what way? Let such a deed be that of a criminal. The means of suppressing him may be imprisonment; it may be threats of punishment—whatever the means, the essential of such suppression is that the evil in his will is prevented, by what bears upon him from without, from such external expression as would be natural to it. In considering whether suppression of a criminal can be useful we must keep in view his interests and those of society.

And first, as to the criminal: The suppression of evils in his external life is a direct means to his reform on that external plane, but on that plane there is nothing of the immortal man. On that plane he may be benefited: being no longer in overt act what he was before, he may gain the confidence of men, and be prospered in a worldly way, though his reform be confined to the external plane of life. His reform lacks in any degree radicalness, if his will is what it was before his wicked deeds were suppressed. Suppression may, however, be indirectly a means to his radical reform, if this enforced superficial reform can be a means to a change for the better in his will. Can it be? To this question the answer might suggest itself—yes, an abstinence from wicked deeds is a condition necessary to the greatest happiness possible to man, and in forcibly withholding one from wicked deeds, you may afford him a taste of that happiness which will lead him to a love of shunning evil. Is not this the expression of an opinion upon which many would-be reform measures are based, but an opinion which the teachings of the New Church show to be incorrect in supposing that, by being forcibly withheld from evil, one can be afforded an experience of that happiness which accompanies the willing shunning of evil? The wickedness of a deed consists in this, that the perpetrator, knowing what is right and what wrong, prefers to do wrong rather that right: his pleasure consists in doing wrong. Wickedness is in the will itself, which cannot be forcibly controlled from without. From these considerations the conclusion is that imprisonment, fear of punishment, or any other means of forcibly suppressing a criminal from without cannot be directly or indirectly a means to his in any degree radical reformation.

So far then as such suppression effects a reform in the criminal, it is simply on the external plane of life. The reform in society too, thus effected, is confined to that same plane: it may consist in the greater security with which life and property are held, or the greater freedom to enjoy the various conditions necessary to life in this world.

Now comes the question whether the forcible suppression from without of evil deeds in his exterior life does harm to the criminal's interiors. Swedenborg says:—

"If man had not full liberty he not only could not be saved, but would even utterly perish. Hear now the reason: Every man by birth is in evils, of many kinds. These evils are in his will; and what is in his will is loved; for what a man inwardly wills he loves, and what he loves he wills. And the love of the will flows into the understanding, and there causes its delight to be felt. From thence it comes into the thoughts, and also into the intentions. If therefore a man were not permitted to think according to the love of his will, which is from inheritance in him, that love would remain shut in, and would never come to the man's sight; and the love of evil not apparent is as an enemy in ambush, as purulent matter in an ulcer, as poison in the blood, and corruption in the breast, which if kept confined lead to dissolution. But on the other hand when a man is permitted to meditate the evils of his life's love, even to intention, they may be healed by spiritual means, as diseases are by natural means."

"The Lord might heal the understanding in every man, and thus cause him not to meditate evils but goods. This he might do by various fears, by miracles, by converse with the departed, and by visions and dreams. But to heal the understanding only, is merely to heal the man outwardly; for the understanding with its thought is the external of man's life, and the internal of his life is the will with its affection. The healing of the understanding only would therefore be like a palliative cure, whereby the interior malignity, shut in and prevented from coming out, would consume first the neighboring and afterward the remoter parts, until the whole were mortified. It is the will itself that is to be healed,—not by influx of the understanding into it, for that does not take place, but by instruction and exhortation by the understanding. If only the understanding were healed man would be-

come as a dead body embalmed, or covered over with fragrant spices and with roses; which soon would so absorb the fetid odor of the body, that they could not be applied to the nostrils of any one. So would it be with heavenly truths in the understanding if the evil love of the will were obstructed."— D. P., 281, 282.

In these passages Swedenborg is speaking of interiors, for in the first he says, "when a man is permitted to meditate on the evils of his love, even to intention, they may be healed," and in this same number he says:—

"It is well known that a man is in full liberty to think and will, but not in full liberty to speak and act whatever he thinks and wills: for he may think as an Atheist, deny God, and blaspheme the holy things of the Word and the Church; he may even desire in word and deed utterly to destroy them; but this is prevented by civil, moral, and ecclesiastical laws; and he therefore inwardly cherishes such impious and wicked desires by thinking and wishing, and also intending them, but not by doing them."

Is not one lesson which these quotations teach in respect to the suppression of evils in the external life of a criminal this: that such obstruction to the outflow of evils from the interiors as could harm the interiors could be effected only by externals *radically* good, and that these cannot be forced upon one from without? Acts seemingly good to which one is forced may be really bad, and are bad if that which inmostly pervades them is bad. That which is in the will gives character to that which is in the understanding: the interior gives character to the exterior. So far as any apparently good exterior is forced from without upon one where the natural expression of his interior would be bad, thereby is determined only that the external deed into which an interior evil flows shall be apparently good instead of evidently bad. In D. P., 296 Swedenborg says:—

"Now as all that a wicked man wills and thinks is of permission, it may be asked, How then is the Divine Providence therein, which is said to be in the most minute particulars with every man, the wicked as well as the good? I answer, In this respect, that it continually permits for a certain end, permitting such things as are conducive to that end, and no others; and that it continually

examines, separates, and purifies the evils which issue forth by permission, putting off and removing by unknown ways such as are not consistent with the end proposed. These things are done principally in a man's interior will, and from it in his interior thought."

Besides the "unknown ways" by which Providence may put off and remove evils from the interiors, externals which are *apparently* good may afford channels for the discharge of such interior evils. From these considerations the conclusion is suggested that in regard to a particular evil a criminal is not interiorly harmed by having that which would be its natural external expression replaced by an external apparently good.

Another lesson taught by the quotations first made is, that so far as evils do find external expression the wrong-doer and each beholder should learn therefrom what is the true nature of his own interiors, which are more or less similar to those thus manifested.

Thus far we have considered the criminal only in respect to his evils, and have seen no means to his radical reformation, other than instruction as to what his evils are and what is their nature, and exhortation to willingly shun them. From another point of view we may see that in him there is something that is not evil — we may, indeed, at this point altogether lose sight of what was before occupying our whole attention, namely, the specific evil which it was proposed to suppress in this particular offender. At this second point of view, from which the remains of good in him are looked at, what means to his reform suggest themselves? Obviously, such as afford ground in which these remains may be cultivated, that is, useful employment for his brains or his hands or both. So far as this effects in him simply a diversion from that particular evil the outgrowth of which has constituted him a criminal, it cannot be a means to his radical reformation from it, for essentials to such reformation are the offender's recognition of his evil and a desire on his part to shun it; but as in useful employment that in the criminal may be cultivated which is still unperverted good and has its source

in the Divine Goodness, may we not hope to afford in such employment means which may lead indirectly to his radical reform from that particular evil which is at the root of his criminality? Man interiorly is a combination of goods and evils, but he is also a unit. In the process of reformation in any degree radical from one evil, is he not brought more and more interiorly into association with angels whose influence will be towards his reform from every evil, and is not his hold strengthened upon that Power, in which only, he can overcome any evil. For the sake of what is said as to the connection of various evils the following quotation is made from the A. C., 9336: —

"Hence it is evident that the former life, which is of hell, must be altogether destroyed, that is, evils and falses must be removed, to the intent that new life, which is the life of heaven, may be implanted. *See* n. 4551, 4552, 4839, 6068. This cannot in any wise be done hastily; for every evil, being inrooted with its falses, has connection with all evils and their falses; and such evils and falses are innumerable, and their connection is so manifold that it cannot be comprehended, not even by the angels, but only by the Lord; hence it is evident, that the life of hell with man cannot be destroyed suddenly, for if suddenly, he would altogether expire; and that neither can the life of heaven be implanted suddenly, for if suddenly, he would also expire."

The usefulness to criminals of employment as a means to radical reformation will vary with the willingness with which they work, and the motives by which they are prompted. The advantage to society on an exterior plane of having them employed is obvious. On interior planes society shares with the criminal the benefit of his in any degree radical reformation.

Principles, an out-line of which has here been attempted, have at this day gained some recognition, and some practical application of them has been made in the treatment of criminals. That further attention should be given them is well, but we must not overlook the practical difficulties to be met with in the application of them. Preëminent among these difficulties is the fact that any means to the radical reforma-

tion of a criminal must entirely fail to accomplish such reformation, unless the criminal coöperates. This difficulty is inherent in the very nature of the case, and just so long as crimes are committed, just so long should it be recognized and faced when means to the radical reformation of criminals are discussed. So great is this difficulty that frequently the only course which seems practicable is to aim directly at superficial reform and to leave out of consideration the question of radical reform.

We have kept in mind that two parties interested in the treatment of a criminal are society and the criminal himself. In that society is a greater man than the criminal it is important that its interests should take precedence of his when the only course practicable is to sacrifice the one to the other. Another ground on which it is right to consider the interests of society before those of the criminal may be that society is better than he.

The reform of society is, then, a higher end which should be aimed at in the treatment of criminals, and this reform can be effected only upon the same principles as are applicable to the reformation of the individual. This is true, notwithstanding that God, who only could control the race from without as society may an individual, never deprives an individual or society of freedom. The reason of His leaving all in freedom is that His Providence ever has as its end the *radical* reformation of both the individual and the race, and freedom is a condition necessary to this end. When the only course practicable to society is to have an aim less high than this, and to deprive a criminal of his freedom, it should still deal with him in a spirit free from personal hatred and from revenge; and should remember that its own highest imaginable interests are identical with those of the criminal, and could be subserved only in his radical reformation.

An important branch of our subject is the question of capital punishment. Such punishment implies complete despair of the criminal's reformation superficial or radical: it entirely ignores the existence in him of any good, and we believe that something of good remains in every man so long as he is in

this world: it entirely ignores the possibility of his being reformed, and we believe that the *possibility* of even radical reformation exists for every man so long as he is in this world: it implies that men are competent to decide at what time and in what way this human being should pass from this into the spiritual world: it involves, does it not, the usurpation by society of a prerogative belonging to God.

To the argument that life is a gift from God, and should, therefore, not be taken by man from man, it may be truly said that freedom too is a gift from God. Still, when society has taken one's freedom, it can restore it to him if it becomes best so to do: his life it can never restore. Have not the teachings of the New Church as to the effect upon man's ability to be reformed of passing from this into the spiritual world a bearing, which has not been sufficiently recognized, upon this question of capital punishment?

Capital punishment is an evil which has been permitted because of the evil state in which the world has been. A proper question is whether the condition which justified it has not been outgrown.

Boston, Mass. CHARLES S. MACK.

WE judge of His perfect day
By our poor life's glimmering spark,
And measure eternity's circle
By the segment of an arc.

We say, they have taken our Lord,
And we know not where He lies,
When the light of His resurrection morn
Is breaking out of the skies.

And we stumble at last when we come
On the brink of the grave to stand,
As if the souls that are born of His love
Could slip their Father's hand!

— *Phœbe Cary.*

OPEN LETTERS.

TRANSLATING THE WORD.

[A friend now engaged in translating the Word lately proposed the following inquiry. The answer returned was so well presented that we have obtained leave to publish it. EDITOR.]

—— —— —— You ask, "Which is to be considered of supreme authority, the Hebrew text (and the Chaldee and Greek in their place) or the Latin translations of Swedenborg? Which would you think it proper to make the basis of the translation where both are extant? This is, of course, of relevance only where there is a disagreement."

1. I acknowledge the second coming of the Lord in the Writings for the New Church, in the Last Judgment in which they had their part, and in the establishment of the New Church in which they are to have their part throughout the coming ages.

2. The Lord has promised to abide with His Church forever. He will not be idle. "My Father worketh hitherto, and I work." The principles of all future action are contained in the writings of the Church; but they will be carried out more and more forever, the Lord working within, to will and to do.

3. To give the Word of the Lord in Latin, or to translate the Lord's Word into Latin, and thus to make it easy for scholars to translate it into their own languages, is not the work to which Swedenborg was primarily called. He did some of this work, in the fulfilment of the duties of the office to which the Lord called him; but this was secondary and incidental, but doubtless necessary and of Divine provision.

4. There is great variety in the rendering of the same passage in the different works of Swedenborg, and even in different parts of the same work. These cannot all be followed in the translation of the Word, but they can all be shown in notes.

5. When we find a passage given in the same words in which Schmidius had given it, we are not to assume that Swedenborg regarded the rendering as the best possible; but as fit for the purpose for which he then and there was using it. At another time, and in another place, and for a somewhat different use, and to present another word more clearly and fully, he may well give another rendering. All these cannot be followed in the text of an English version; but they may be shown in notes.

6. In some of his Writings (in the A. C., particularly, so far as the text of Genesis and Exodus is concerned), in unfolding the Scriptures and in developing doctrine for a Church that was yet in the future, Swedenborg followed the Hebrew very closely in his translation. What he then did, may show scholars in all coming time what can be done, and what ought to be done.

7. But soon he was commanded to enter into his closet, and finish an ordered work within a set time. Doubtless this was because the work would be made use of, as it advanced, in the work which the Lord was then accomplishing. And in the treatise which was thus prepared under the Divine urgency,—a treatise for present use, though it was to lie unpublished on earth for many years,—we have passages of the Word, in the wealth of profusion, for illustration and for explication. "Where man thinks any truth and confirms it by the sense of the letter, it is perceived in heaven, but not if he does not so confirm it."—A. E., 356 (v.) Now here is an important point:—"by the sense of the letter;" it is not here said, by the letter, but by its sense; so, too, we are told that doctrine is to be drawn from the sense of the letter, and to be confirmed by this; also that the sense of the letter is the basis, the container, and the firm support of the spiritual sense. Now Swedenborg always gave the sense of the letter on the required point, but he allowed himself very great latitude as to the words in which this was given; and this latitude greatly helps us in understanding the letter of the Word, and will add greatly to the value of the work of the future translators of the Word. Well is it for us that we can be

brought into conjunction with the Lord and consociation with His angels through the sense of the letter, rather than by the letter itself which is not available in our own tongue. The sense of the letter, then, should be the great object of the labors of the translator.

8. In the work that was thus prepared under the Divine order even as to time, we find what may be designated for purposes of recognition a freer style of translation of the Word. Besides his "Index Biblicus," Swedenborg had at this time what he calls *Collecta* of passages; see these referred to on Latin page 50 of the new edition of *De Domino*; the *Dicta Probantia* were such a collection. He made much more use of Schmidius's sole, Latin Bible at this time, than when writing the Arcana; the same is true of some subsequent work. He not only used the same language that had been used by Schmidius, but he did not even supply words that Schmidius had inadvertently omitted, and which were supplied in a later edition of his work. In the haste of composition some verbal errors were made that Swedenborg might have detected if the work of seeing this treatise through the press had devolved on him; thus at one time he mistook the participle *lectus* for the noun of the same form, and the verb *facies* for the noun of the same form; he even called Schmidius's verb *eam* a pronoun, and substituted his favorite *illam* in its place. These things do not disturb me any more than that he should almost uniformly substitute *ebernum* for *eburneum*, that he should write *respis* for *respertilionibus* and even *cameli* for *elephanti*. The doctrine was from the Lord, the enlightenment from the Lord; but some things belonged to a body working with some little imperfection, almost as much as the handwriting did.

9. I believe that it was of the Lord's Providence that Schmidius made so faithful a translation just before the Last Judgment, and that so many had carried some knowledge of it into the spiritual world; there must have been much activity of interest in the spiritual world while Schmidius was thus strengthening the consociation of earth and heaven by giving in his faithful translation "the sense of the letter."

And I believe that it entered into Swedenborg's preparation from youth to the work to which he was called, that Bishop Swedberg became acquainted with Schmidius, and that Swedenborg was led to a knowledge of his work. I believe also that it was of Divine Providence that Swedenborg made so much use of Schmidius's translation in the preparation of the "Apocalpse Explained," which was to be a mighty engine in the accomplishment of judgment and of ordination, and in part, among those to whom Schmidius's Bible was the Word, or was in harmony with what they knew about the Word.

10. Believing that Swedenborg's various renderings, whether original or adopted, cannot be brought into the text of an English translation, the whole question becomes greatly simplified to my mind. A translation of the Word ought to be made from the languages in which the Word was written, and in which it has been preserved, and for the sake of which the Jewish race has been preserved. But in making the translation, our scholars will be led by Swedenborg's literal translations, will be guided by his free renderings, and will be helped and protected at every step by the light of true doctrine drawn from the sense of the letter of the Word.

Bridgewater, Mass. SAMUEL H. WORCESTER.

JOSHUA T. EATON.

Died in Shrewsbury, Mass., Jan. 7, 1888, Rev. Joshua Trowbridge Eaton, aged 84 years, 11 months. He was born in Framingham, Mass., Feb. 23, 1803. Very early in life he decided to make the ministry his profession, and studied at Andover one year. In 1829, he entered Yale College, in the last of the sophomore or commencement of the junior year. In 1833, he went to Gambier, Ohio, and studied for the Episcopal ministry, at Kenyon College, the Rev. Charles P. McIlvaine being Bishop of the Diocese of Ohio.

Mr. Eaton was ordained priest in the Episcopal Church, Sept. 11, 1836, and continued to preach in that denomination until 1856; having then decided to accept the doctrines of

the New Church, as set forth in the writings of Emanuel Swedenborg, he made a full and emphatic statement of his change of views to Bishop McIlvaine, and was then deposed from the Episcopal ministry. He was received into the New Church, and from 1857 to 1869 he preached in that denomination in various places, — Urbana, Ohio, Wilmington, Del., and at Yarmouth Port, Mass.

In 1870, Mr. Eaton, in broken health, removed to Shrewsbury, where he resided until his death.

Unflinching courage to follow his highest convictions of right, and a steadfast purpose to accept the clear dictates of his conscience, at whatever personal sacrifice, were the strongest traits of his character. Amid the increasing infirmities of his last years, his mind was free from doubts, and he rested upon a sure hope. He died as a good man ought to die, — peacefully, painlessly, leaving without a struggle the poor worn body, to enter gladly that higher life for which he had long been ready. A. F. E.

THE DATE OF CONVENTION.

JACKSONVILLE, Ill., March 4, 1888.

Editor of the New Jerusalem Magazine: —

THE General Convention is to meet in Boston, May 19. The time seems to me *mal à propos.* There is a point in the spring when the farmer has accomplished his spring work and the merchant his spring business; and the one is awaiting his wheat harvest in July, the other his vacation at the same period. This point of time occurs about June 19, and that date, a little before or a little later, is the most convenient and in every respect appropriate time for the meeting of the General Convention. At the time now selected the farmers are getting in their corn in New England and business men everywhere are in the full tilt of their battle with the world.

J. O. COLBURN.

SWEDENBORG STUDIES.

AS TO BAPTISM.

A BAPTIST minister writes us sending a useful question:—

"I find from the NEW-JERUSALEM MAGAZINE that you are a strong believer in infant baptism. In my study of Swedenborg, it has been a barrier to such an acceptance of his teachings as you give to them to find that he teaches baptism by sprinkling and the baptism of infants. I am a Baptist, of course, and you may think that training with its resultant prejudice has much to do with my belief in regard to the subject and mode of baptism. But the fact is that self-interest has lain for me strongly away from the Baptists, but conviction as to what is the truth of the Scriptures has brought me to and held me in that denomination. Why I write is to ask your services in indicating to me the line of thought which makes you believe that the Lord Jesus was baptized by sprinkling and gave to His Church the ordinance of infant baptism. My idea of the Scripture teaching has been that Jesus was buried in the water and resurrected out of it by John, thus consecrating Himself publicly to the work whose consummation was His death and resurrection; that only those who have an intelligent and saving faith in Him are commanded to publicly consecrate themselves to His service in this ordinance which typifies their death to sin in Him and resurrection in Him to a life of holiness. Now, if you can help me to understand how you arrive at your conviction, I will appreciate the service and it may be of help to me. As I understand your position, all Swedenborg's explanations of the Bible must show themselves in the letter; that the letter is plainly seen to contain the spirit when one is fully shown what the spirit is."

We are pleased to receive such letters and to answer them according to our ability. What we are taught in regard to baptism is simply that it is a sign of regeneration. We need quote only such words as, "baptism signifies regeneration" (A. C., 870); "a symbol of the regeneration of man by the

Lord" (A. C., 2702); "not that any one is regenerated by baptism, but that it is a sign of it, to be remembered" (A. C., 4255); "a symbol of regeneration and thus of introduction into the Church" (A. C., 9032); "a sign that one is of the Church and a memorial that he is to be regenerated" (A. C., 10386); "only a sign and a memorial" (H. H., 329); "a sign for heaven and a memorial for man" (A. R., 776); "the Christian sign" (T. C. R., 678); "representing the cleansing of the inward man" (T. C. R., 690).

These definitions all utter the thought that baptism is simply a sign or memorial. Such our Lord declared it to be, when He sent forth His disciples to teach or make disciples of all nations, baptizing them (MATT. xxviii. 19). To this our Baptist brother will agree, but he will hold that it is a sign demanding for its reception the full convictions which only a mature mind can have. Here we cannot go with him. Circumcision was a similar sign, having the same purport, but it was to be administered on the eighth day of the infant's life. Abraham was ninety-nine when he received this "token of the covenant," Ishmael was thirteen, and other members of the household were of various ages (GEN. xvii.); yet it was as much a sign with one as with another, and so was it with Isaac who received the rite on the eighth day. In John's baptism, also, the people were not fully instructed, but it was a sign having spiritual efficacy in opening their minds to receive the Lord. The Holy Supper is the ultimation and witness of a full purpose of consecration, but baptism belongs to the very beginning of life's progress rather than to the consummation of it.

Our correspondent will then see, we hope, that, viewed as the sign of regeneration to follow, baptism may precede rational conviction, and this because of the heavenly benefits promotive of regeneration even before the development of the reasoning power. The child should be baptized in order that it may grow up in the Church, and may repent as it grows, and may come to the Holy Supper as its adult and self-consecrating act.

But further, our friend is mistaken in supposing that we

hold solely to what he disparagingly calls "sprinkling." With that controversy we have nothing to do. Seeing the rite to be a sign, we do not argue over the precise form of it, for that is comparatively unimportant; as it is comparatively unimportant whether the communion be received sitting or standing or kneeling. The New Church takes no sectarian positions. It stands for baptism, but for no one form of administering it. Indeed, we read in the doctrines what our friend does not seem to know: —

"That complete washing was called baptizing, is evident from MARK vii. 4; and that the washing was that of the whole body, from MATTHEW iii. 13–16; MARK i. 10; and also 2 KINGS v. 2, 10, 14." — A. C., 10239.

This is plainly in favor of immersion, as practised by Baptists, but, still, we are not inconsistent in our general use of water applied only to the forehead in this rite, because the rite is simply a sign. It is to be noticed, however, that we have no teaching of an anti-immersion sort. Indeed, N. J. D., 209, speaks of "complete washing, effected by immersion in the waters of the Jordan." But, plainly, we can baptize in some other water than that of Jordan, for the significance remains the same. Moreover, it is in this way that the baptism of infants is mentioned: —

"As baptism is for a sign and memorial, man can be baptized when an infant, and if not then, when an adult." — A. C., 10390.

From this we can see that Swedenborg spoke without criticizing it of the mode of baptism in use among the churches of his day, "pouring water upon the head of the infant" (T. C. R., 667); "little children being baptized and angels then appointed to them" (T. C. R., 677); the defence through baptism of "newly-born Christian infants" from idolatrous influences (T. C. R., 678); an infant then "receiving the sign of the cross" (T. C. R., 682); the priest making the sign of the cross on the forehead and breast (T. C. R., 685). Had a different custom prevailed, not lessening the efficacy of the rite, he obviously would not have alluded to it unfavorably.

We have only one remark more. If baptism had been in the Lord's sight an actual regeneration as we suppose our friend to understand, by his use of Paul's words as to being buried in baptism, we should find John the Baptist spoken of as a regenerated person, but our Lord said that he that was least in the kingdom of God was greater than John (Matt. xi. 11), because, though the baptizer himself, he had only the sign and not the substance of regeneration.

WAS HE A SUPPRESSOR OF TRUTH?

Editor of the New-Jerusalem Magazine:—

I find in S. D., 3217, the following statement:—

"At length when it was granted to speak concerning certain things written and published by me, concerning the devil that he was created before the creation of the world, as a link between heavenly and corporeal things, which was also confirmed by this, that they could not have been written differently, because the Christian world does not believe differently, and that he was created a good angel, but afterwards fell, and was cast down from heaven."

This remarkable statement leads to at least two queries: 1. In which of his published works may the statement be found? 2. As Swedenborg justifies this false statement on the grounds of accommodation to the belief of the Christian world, has he in his theological works made equally false statements for the sake of accommodation, "inasmuch as the Christian world does not believe differently"?

As this statement was made after his intromission into the spiritual world, and after his commission to write and publish the doctrines of the New Church, I am puzzled to find an adequate justification in his explanation for so bald an inconsistency. Can you help me out of my dilemma?

Pittsburgh, Pa. J. H.

The answer to our friend's apparently overwhelming questions is an easy one. Such statements as he refers to may be found in "Adversaria" II., 1502, where it is said that the lower heaven was in charge of the devil before his fall. This was not published, but it illustrates the point. A published statement may be found in "Worship and Love of God," II., 102:—

"The Life that is above heaven is that of the Highest Himself; the heavenly life is that of His only begotten or His love; the mediate life is that of him who was made a link of life and nature, but afterwards rebelled."

Now what was said in such passages was said in perfect candor, because the author then knew no better, not having passed fully from the ideas of Lutheranism. Nor could he have written otherwise because the world, himself included, believed so. That from policy he had ever a thought of keeping back the truth is an assumption denied by every word, which for the sake of fulfilling his high office, he fearlessly wrote in his theological books. There is no need to refer to solemn asseverations as to the truth of what he wrote in the performance of his mission. There is certainly no inconsistency in a faithful testimony to his best light at any time.

It should be noted here that only half of a paragraph, indeed, of a sentence, is quoted. The words were addressed to an evil spirit, and described a view of the subject once held and then pardonable from lack of light. The sentence continues that, when the evil spirit heard this explanation as to the devil, he was much pleased, as it favored his disposition to excuse evil. To tell this was Swedenborg's point, because it exposed the real character of the spirit. He himself had rejected the idea and was thus confirmed in his rejection.

TRANSLATION OF PSALMS LXVIII. 17.

THE index of A. E. now in the hands of Rev. S. H. Worcester will suggest many points of interest to close students. From the proof we make this extract from the subject "angel":—

"In Ps. lxviii. 17, is found the Hebrew word *shin'an*. In n. 336*b* of this work, and in A. R., 287, this word is rendered '*angeli pacis* (angels of peace);' A. C., 5321, has '*pacificorum* (of the peaceful),' which is also the reading of Schmidius; the authorized version has simply 'angels;' these renderings nearly agree with the Septuagint. But in A. C., 2575, Swedenborg seems to have more fully regarded the relationship of *shin'an* to another Hebrew word; and it is there rendered '*duplicati* (doubled, or

repeated):' and this view seems to have been adopted in the revised version, which repeats the word 'thousands,' and says nothing of 'angels.'"

It may be interesting to expand somewhat this necessarily brief statement. The common version has "The chariots of God are twenty thousand, even thousands of angels." Swedenborg's quotations of the last words are as follows:—

Adv. III., 7119, *milleni pacificorum.*
A. C., 2575, *milleni duplicati.*
A. C., 3186, *millium pacificorum.*
A. C., 5321, *milleni pacificorum.*
A. C., 8715, *milleni pacificorum.*
A. C., 9420, *milleni pacificorum.*
A. E., 336, *chiliades angelorum pacis.*
A. R., 287, *chiliades angelorum pacis.*
A. R., 437, *milleni pacificorum.*

The Hebrew word, rendered here peaceful, angels of peace, and doubled, occurs but in this one passage in Scripture and is therefore of doubtful interpretation. It is common to connect it with the verb meaning to repeat, so that the words would be translated, "The chariots of God are twenty thousand, thousands repeated," or "upon thousands." But the translator whom Swedenborg held in highest esteem and followed when not translating directly from the original was Schmidius, and he understood the meaning to be peaceful, that is, he did not read the letters *shnan*, but *shann*, making out the common words for the peaceful or those that are at ease.

The question which of these readings is abstractly correct we do not assume to decide, but the Hebrew has the first reading. It is possible that Schmidius was mistaken; it is possible but not probable, that he was right and other scholars wrong; but it is evident that Swedenborg, in his first quotation in the "Arcana," looking to the original and not to Schmidius, wrote *duplicati*, and we are inclined to believe that afterwards he simply referred to Schmidius and did not go to the original. We believe the rendering *duplicati* to be the one having most authority in its favor.

BOOK NOTICES.

THEOLOGY. By REV. JOHN MILLER. Princeton, N. J.: Evangelical Reform Publication Co. 1887. pp. 271. $1.00. Mailed on receipt of price.

IN this well printed little book Mr. Miller has condensed what he has to say about Righteousness, Man, God, the God-Man, the Hereafter, the Church and its Ordinances. Each of these heads he treats under many brief chapters, orderly arranged, and full of incisive sentences. In general he is upon New-Church ground, especially as regards the Lord, but he is an exposer of error rather than an expositor of truth, and labors rather to clear the field of its brambles, only hinting at what he would plant instead. We quote a few of his sentences to show his power of expression and the general rightness of his understanding: —

"Instead of vengeance, God's wrath and anger and revenge must be considered condescensions to our language, and vindicatory justice a terse expression for describing the necessity to His holiness of that constitutional instrument punishment."

"Make God a loving Father; show His own horror for wrath; tell His own story of sacrifice; show his own eagerness to redeem; deny sovereignty except as it is holy, and deny hell except as it is a hard need, as unwelcome to God as to man."

"The Gospel needs a God and Man united in one person. Instead of an anti-Trinity that denies the Godhead, we advocate one that clears it and lifts it up. We pine after a Nice that shall say that the second person is God, but that He is no Second Person, that the One Personal Jehovah is incarnate in Christ, and is the Holy Ghost."

"Justification, in the language of Luther, is the making over to us of the obedience of Christ, to serve as merit as though it were our own and to be our quotable righteousness both in judgment and through eternity. We pronounce the doctrine an arrant superstition."

Though thus generally in harmony, on these points, with our doctrines, and speaking as if from them, Mr. Miller has a strange misunderstanding, as he shows by saying, —

"Swedenborg denied the soul of His humanity."

"The anti-humanity of Swedenborg."

"Not Swedenborgian, which denies humanity to Christ."

Such errors are strange in one who has evidently done some reading in his day, but we suppose them to be due to a second-hand knowledge gained through some ill-informed critic. We have pointed out the like error before in others, and can only go on doing so till the time comes when writers will seek direct knowledge of our doctrines when speaking of them.

Nevertheless, Mr. Miller has done some very good work in this volume, and we would advise our readers to send for it and to note for their own use the keenness of his arguments.

THE HEREAFTER. Boston: D. Lothrop Company. 1888. pp. 123. 50 cents.

THIS very neat little book is more fully described on its title-page as containing "Twenty-three Answers from as many Religious Teachers to the Question, What are the Strongest Proofs and Arguments in support of the Belief in a Life hereafter?" It is indeed a republication of answers procured by the *Boston Herald* from J. F. Clarke, Joseph Cook, C. A. Bartol, A. A. Miner, J. K. Smyth, and others, representing almost every form of Christianity. Each reply has the writer's autograph. There is remarkable unanimity in them, yet the difference in degree of light is noticeable. The book may do much good, beginning as it does with quotations from Darwin to show his utter unbelief, and then presenting these views in contrast.

THE PARABLES OF THE NEW TESTAMENT SPIRITUALLY UNFOLDED. By REV. EDWARD CRAIG MITCHELL. New York: New-Church Board of Publication. 1888. pp. 544. $1.25.

IN this handsome volume, sold at a very moderate price, Mr. Mitchell, pastor of the St. Paul Society, has presented an explanation of the Parables, of which he reckons forty. He considers each by giving such information as may be necessary to make the reader understand the scene, and then proceeds to explain, one at a time the symbols used, drawing out the practical application of each portion. He illustrates every point by references to every-day affairs. His style is clear and wholly free from uncommon words. If he sometimes seems too summarily to treat a doctrine which enters into a parable, it is undoubtedly due to a desire to keep his book within bounds. In the introductory chapter he does treat on the general doctrine of Correspondence, and points out that the parable arrests attention, reaches the will, serves for judgment, fixes the image, and is received by each according to his capacity.

Some might have begun by attempting to give a full statement of the doctrine of the Sacred Scriptures, but Mr. Mitchell has found it best to keep close to his subject, which he treats very thoroughly, including under the head of parables more than Archbishop Trench counted in his famous work, and perhaps, as in the case of the exhortation of the Lord to have the loins girded about and lights burning, going a little beyond the line which many would draw, but usefully dealing with such passages.

In his brief preface, he states that "this volume is intended to be a plain, practical application to our daily life, from the standpoint of the New-Jerusalem Church," and that "regarded from a literary standpoint, he is indebted to the theological writings of Emanuel Swedenborg for the general method of interpretation and for the principles and facts of correspondences and representatives."

The book is especially adapted to a quiet reading and will, we are sure, be cordially welcomed by our people.

NOTES FOR BOYS. By AN OLD BOY. Chicago: A. C. McClurg & Co. 1888. pp. 208.

IT is a difficult thing to write a book of advice which boys will read. The excellence of the advice does not always warrant its being read. Here is suggestion of the best sort written in the best way. We think that boys will like these short, manly chapters on Unselfishness, Courage, Energy, Patience, Books, Sports, Health, Dress, Studies, and so on. The writer is a blunt Englishman, but he knows boys thoroughly well, and speaks freely and emphatically out of his experience and a ripe knowledge of what other men have said. The little book might be described as presenting to a boy the art of making himself noble. Its full title is "Notes for Boys (and their Fathers) on Morals, Mind, and Manners," and the promise is well kept. Without being openly religious, it is eminently rational, and has its application to an age when religion is in the stage of reasonableness rather than of devotion.

The Soul is a new monthly published by the Facts Publishing Company of Boston and "devoted to the theories and phenomona of soul, mind, and intelligence." The subject, which is certainly a wide one, covers a paper by Rev. J. K. Applebee of Marblehead, drawn from what Swedenborg says of the likeness of the natural and spiritual worlds.

THE NEW CHURCH.

THE FIRST OF OUR CHURCHES.

THERE still stands in Birmingham, England, a staunch little building of which the *Manual* of the Wretham Road Society has given some account: —

"The *Birmingham Weekly Mercury*, in a recent article on 'Fires in Birmingham,' in correction of a correspondent, thus alludes to the 'Temple' in Newhall Street, which was the first building ever erected for the worship of the New Dispensation: —

"The New Jerusalem Temple was situate in Newhall Street, and was the building known as Zion Chapel, the pulpit of which was until lately occupied by the Rev. Arthur O'Neill. It was opened on the 19th of June, 1791. During the riots of the following July the rioters proceeded to Newhall Street, and were about to commence their work of destruction upon the building, but owing to the presence of mind of the minister, the Rev. Joseph Proud, who lived in the house next door, they were turned from their purpose. A collection had been made in the church on the previous Sunday, and Mr. Proud, having the money in his house, came to the front and threw it among the crowd, telling them that they were neither Unitarians, nor unfriendly to the government. A shout was raised, 'The New Jerusalem for ever!' and the mob went away to burn and pillage elsewhere.

"In March, 1793, the members of the church had reason to fear that the Temple would be set on fire. Says Mr. Proud, in a memorandum now before us: 'An extra watchman was employed to guard it, but one night while he was round the corner of the street, some one broke a square of glass in the front window, and threw some combustible matter in, which presently began to burn. My house joined the Temple; the watchman called us up, and the moment I got out of bed I beheld the Temple in flames. I hurried down, took the keys with design to open the front door, but as it opened withinside, I could not get through the Temple to open it, the flames were so violent. A number of men had by this time assembled, and I ordered them to break down the front door. They did so, and then a number of them with buckets went to our pump for water, and in about half an hour the fire was extinguished. It had just got hold of the gallery, and in a few minutes more it would have been out of our power to put out the fire. The Temple would have been burnt down, and our house also.' This attempt to burn the place is noticed in *Aris's Birmingham Gazette* of March 11 following. It happened about two o'clock in the morning.

"On the twenty-first of March, Mr. Proud issued an address to the inhabitants of Birmingham on the subject. It appears from the address itself that some gentlemen had exerted themselves to find out and bring to justice the bribed perpetrators of the deed. 'It gave the members of the church,' it states,

'the highest pleasure to find that gentlemen of the Establishment and of religious sentiments different from their own had, with true Christian charity, interested themselves on their behalf, and that their humanity and virtue had prevailed over all party spirit and bigotry.'"

THE NEW CHURCH IN FRANCE.

THE *Messenger* has lately given important and very pleasant information in regard to progressive movements among the friends in France. The first item to the effect that it was proposed to deed the Paris church in trust to our General Convention, may not seem to mean much, but it shows the extreme care of M. and Mme. Humann to do away with any appearance of personal control in the society. The building was erected by them, and on account of the laws of France has remained theirs, but they thus declare to all at home and abroad that they consider the building to belong to the New Church for whose uses it was designed, and thus they will appear among the rest, not as proprietors, but as members. This is a noble act and one the usefulness of which will be fully felt.

The second step was the issue by M. Humann of a circular in which he gave his views of the need of a fuller ecclesiastical organization, followed by a meeting for discussion of the subject. Although some were opposed to the idea of an ordained ministry, many favored it fully and gave evidence that this very useful step may be taken in good time. The prejudice which arises from being surrounded by a debased priesthood cannot quickly be overcome; but, if patience be used, we have no doubt that all our brethren in France will come to see the need of having a pastor who, passing through the country as an authorized representative of the New Church throughout the world, may do what is necessary to establish upon earth in a pure form the ordinances of heaven.

Our Convention will no doubt suitably acknowledge the act of their friends in France, and will coöperate, as far as may be possible from time to time, in the work of building the Holy City in the "noble French nation."

THE MASSACHUSETTS SABBATH-SCHOOL CONFERENCE.

THE recent meeting of the Conference was notably interesting. It had the spirit of earnestness and was not lacking in evidences that some skill in the work had been acquired. Instead of an essay, three teachers of different grades presented brief accounts

of their work, enlivening them by giving conversations which had taken place between teacher and pupils. Such papers are deeply interesting, but need study to bring out their full value. In printed form they will repay careful reading.

We are very glad that the Conference is in such good working order, that it seems to have need no longer to deal with questions of so abstract a nature as to give no practical inspiration, and that it has given itself new merit by establishing a teachers' class which will meet weekly under the leadership of Mr. J. T. Prince, agent of the State Board of Education, and others.

THE DATE OF CONVENTION.

BELIEVING as we do that the sessions of Convention are useful in proportion to the numbers of those attending from various quarters, we have some fear that the date of assembling this year, which has been fixed for May 19, with the ministers' meeting May 15, will not be found generally so convenient as a later date. The recent previous meetings in Boston have begun May 31, June 1, and June 7. In the middle of May the air in Boston is generally very different from what it is in June; besides May is the busiest time with those who are in business or agriculture or school. We like the idea of Convention coming at about the end of the intellectual year, when a journey is an agreeable change, and when a large number of our people are likely to be sufficiently at leisure to attend the sessions with minds as free as possible from other cares.

EMENDATIONS.

THE American Swedenborg Printing and Publishing Society will take it as a favor if criticism relative to any infelicity, ambiguity, or error in any of its own or other translations of the writings of Emanuel Swedenborg, whether into English or other languages, may be brought to its attention. The Society will endeavor to investigate all complaints.

Communications may be addressed to "American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York City."

THE SUNDAY-SCHOOL ASSOCIATION.

THE report of this important body, which had its session in Detroit in June last, has been received. All the indications of the report are that the meetings were helpful, that the business was

carefully done, and that due preparations were made for the next year's work.

There seems to have been some feeling expressed to the effect that attendance at these meetings had decreased; but the fact seems to have been overlooked that the place of meeting, having a small society with no others in the vicinity, would account for this. It is however one of the uses of the Association, as it moves from place to place, to be of benefit to the workers in the societies thus visited.

JANUARY 29, 1888.

AMONG interesting observances of Swedenborg's birthday, that at Stockholm was especially so: —

"In Stockholm, the event was celebrated by a subscription dinner at the Grand Hotel on Sunday evening, at half-past seven. The committee contained some of the most distinguished Swedish writers and scientific men. Among them we note the famous author and orator, Viktor Rydberg; the Arctic discoverer, Baron A. E. Nordenskjöld; the two great Swedish anatomists, Axel Key and Gustaf Retzius; the Secretary of the Royal Academy of Sciences, and director of the Stockholm Observatory, D. G. Lindhagen; Rektor P. A. Siljeström; Drs. S. Lovén, Christian Lovén, E. Edland, Hans Hildebrand, G. E. Klemming, Hugo Gyldén and others. In the public announcement it was stated: 'It does not seem worthy and right to allow this day to pass by unnoticed in the land which numbers Emanuel Swedenborg among her most distinguished sons; and especially in its capital, where he spent the greater part of his laborious life; particularly as this day will, no doubt, be celebrated also beyond the boundaries of Sweden.'"

In order to perfect our account from private sources we hold it till our next issue.

SWEDENBORG PUBLISHING ASSOCIATION.

THE report of the Swedenborg Publishing Association, — Rev. B. F. Barrett, President, Corresponding Secretary, and Manager; A. R. Barrett, Treasurer, — shows a year of active work culminating in the establishment of a paper *The New Christianity*. From receipts of about $4000, the Manager's salary of $1500 is taken, and the remainder is used in publishing and efficiently distributing books, pamphlets, and now the newspaper. The expense of this paper will be very great, but hitherto, Mr. Barrett has been aided in every undertaking and has accomplished what no other man perhaps could have done.

THE RELIGIOUS WORLD.

MOHAMMEDAN DOCTRINE.

THE *New-York Independent* contains a statement of doctrine recently made by high authority and standing alone, for it has not been customary to give any definitions of faith. We give some of the most striking statements: —

"Man, who is superior to the other animals by his intelligence, was created out of nothing to adore his Creator. This adoration may be summed up in two words — to honor the commands of God and to sympathize with his creatures."

"The first of the prophets was Adam and the last Mohammed (may God give him salvation). Between these two many others have lived; their number is known only to God. The greatest of all is Mohammed. After him come Jesus, Moses, Abraham, Noah, and Adam (may God grant them salvation)."

"Faith annuls all sin. He who is converted to Islamism becomes as innocent as if just born, and he is responsible only for the sins committed after his conversion."

"The believer ought to have faith in God, in His angels, in His books, in His prophets, in the last judgment, and in His will as the source of all good and evil. He who accepts these truths is a true believer. But to be a *perfect* believer it is necessary to perform certain duties, to pray to God, and to avoid falling into such sins as murder, robbery, adultery, etc."

"Besides the profession of faith of which we have spoken above, a good Mussulman ought to pray five times a day, distribute to the poor a fortieth part of his goods every year, fast during the month of Ramazan, and make once in his life a pilgrimage to Mecca."

"One of the things to which every Mussulman ought to be very attentive is righteousness in character; vices, such as pride, presumption, egotism, and obstinacy do not become a Mussulman. To revere the great and to compassionate the insignificant are precepts of Islamism."

EPISCOPALIAN INTERROGATORIES.

THE Episcopalians feel some uneasiness at the increase of ritualism, as is shown by questions sent to the *Church Press*: —

"SIR, — Will you allow me to ask our ritualistic clergy a few plain questions, which they can answer in their pulpits, or through your excellent paper, and thus submit to many who are in doubt whether to leave a Church they love, or stay and see, and perforce, participate in practices they do not approve of.

"1. By what right do they cover the altar with about fifty candles?

"2. By what right do they require churchmen to bow to an altar made by man?

"3. By what right do they put up a crucifix in the vestry, and then bow down to it?

"4. By what right do they elevate the Host, and also alms, in clear disobedience of one of the canons of the Church?

"5. Why is it that one of the prayers at the communion is mumbled in one corner of the chancel, so that no one can hear it?

"6. Who has authorized the presence of a lay man inside the chancel rail at the celebration of Holy Communion as an acolyte?

"7. By what right does a Priest direct that the processional cross shall be bowed down to as it passes through the church? Is not that bowing down to wood or brass?

"8. By what right are we required to kneel down when a portion of the Nicene creed is said?

"9. Why should Protestants cross themselves, and stand in the aisle, and bow to the altar before taking their seats?"

BLIND UNBELIEF.

THE misunderstanding and denial of Scripture through the ignorance of those in high places is illustrated efficiently though painfully by a quotation which the *Christian Union* makes from Prof. Bruce, who spoke thus in his Ely Lectures to the Union Theological Seminary of New York concerning the herd of swine at Gadara, —

"Unless we are prepared to take our stand upon the absolute inerrancy of the records, . . . we are free to conceive the course of events as follows: The man, acting as the mouthpiece of the [supposed] demons, asks permission for them to go into the swine. Jesus, disdaining to make terms with unclean spirits, and taking no notice of the request, utters the stern order, 'Depart.' The demoniac [who is to be regarded as merely a raving madman] thereupon rushed upon the swine with fury, now playing the part of *agent* for the demons, as before he had played the part of *spokesman*."

DEMAND FOR REVISION OF CREED.

REV. L. C. BAKER, the Presbyterian, wisely says in his *Words of Reconciliation*: —

"In ways besides the efforts we are making, the Spirit and Providence of God are calling that Church to face manfully the question as to whether she is dealing honestly with the souls of men, and preserving a conscience void of offence before God, in refusing to amend her standards at a point where she is no longer fairly loyal to them, and upon which many of her best friends believe that God is throwing a larger light than was given to the fathers. Any one who has read the recent letters passing between Mr. Ingersoll and Dr. Field will see to what an immense disadvantage a Church is put, that stands formally for doctrines which she does not manfully declare, and for which she feels compelled continually to apologize. And any one who has read the fourth chapter of St. Paul's epistle to the Ephesians will see further how contrary to the whole New-Testament idea it

is, that she should so anchor herself to 'Standards,' however useful in their place, as to forbid her growth towards that unity of the faith and knowledge of the Son of God which is her true goal, and to which she must attain before the world shall own Him as its Saviour and Lord."

DOCTRINAL ASPECTS OF AMERICAN REVIVALS.

DANIEL DORCHESTER, D. D., the eminent statistician, has recently contributed to the *New-York Independent* an account of great revivals, and has given his idea of the doctrinal aspect of each. Summarily stated, that of 1630–1650 stood for "spirituality as opposed to formalism"; that of 1662–1735 for "justification by faith"; that of 1799–1803 for the "Divine sovereignty"; that of 1826–1835 for "human agency"; that of 1840–1845 for the "Second Coming"; that of 1857–8 for "the unity and priesthood of believers"; that of 1874–1877 for "imputed righteousness"; and that of 1884–1887 for "such a vital union with Christ as will develop, from within outwardly, not merely a putative, but a genuine righteousness."

If the last had been the note of all the revivals a host of sceptics would not have been created, nor a second host of backsliders.

LETTER FROM JERUSALEM.

OUR last letter, which was dated Jan. 25, said: —

"There have been fine rains, and the bright intervals between the showers are the very perfection of weather. The wild flowers are beginning to appear, the first cyclamens having been seen within a week.

"Do you remember Kulonia, a little hamlet about six miles northwest from Jerusalem on the Jaffa road, — where there is a stone bridge and a coffee-house? Do you also remember the zigzag between that village and Jerusalem, by which the road is carried up the face of a high mountain? Well, since last July, an entirely new road has been laid from Kulonia to Jerusalem more than eight miles long, winding about the sides of mountains and entirely avoiding the zigzag. It ascends by a regular and easy grade, such as a horse could trot over. It was superintended by a Greek, and is an admirable specimen of engineering skill, considering the great obstacles in the way, nearly the whole route being of rock."

QUALITY AND NOT QUANTITY.

REV. W. B. WRIGHT says, in his book on the "World to Come": —

"There is no lesson we need to lay more to heart than this: in every strenuous campaign quality counts for more than quantity. The mouse jeered the lioness for bearing but a single cub. 'True,' replied the lioness, 'and you have twelve, but my one is a lion!' Xerxes had nearly two million soldiers, Leonidas, three hundred, but the three hundred were Spartans. The Spirit of God was not

poured out at Pentecost until the Providence of God had so sifted the multitude, who waved palms before Jesus, that those who remained found room in a single upper chamber.

"There were two churches in Scotland. One of them added to its membership two hundred and fifty converts in a single year, and rejoiced greatly in its growth. The other that same twelve-month gained but a single member and lamented its barrenness. But the single member was David Livingstone, and, therefore, in due time it appeared to all men that the 'barren had borne seven, while she that had many children had waxed feeble.'"

CHRISTIAN SCIENCE.

THE founder of the Emma Hopkins College of Christian Science, Chicago, has short answers to make when meeting with the great problems of life. A correspondent says through the periodical *Truth*:—

"(*a*) I wonder that our Heavenly Father can look upon such evil as we know exists; especially when I see (*b*) His own trusting ones under burdens too heavy for them to bear, patiently saying 'It is God's will,' uncomplainingly going to the end of life."

The answers are:—

"(*a*) He beholdeth all there *is* of course. But 'He beholdeth not iniquity,' Then what you are so sure of the existence of you must surely be mistaken about. *There is no reality in evil.*

"(*b*) Well, if they are so in error as to think a Being All-Wise and All-Good can send evil and insufficiency and foolishness forth from Himself for His children they must sweat under their suppositions. Let us preach another gospel than that, viz.: *Peace and good will.*"

BROTHERLINESS.

WE are glad to see the following, and we are especially glad to see it in the *Congregationalist*:—

"How well it would be if, with the new year, God's people could act with more charity towards each other! There is not a church in the land that would not be sweetened and strengthened could its members all be fused together in that special mutual affection and confidence which, now and then, in revival seasons, leads to hand-shaking all aronnd, and general forgetfulness of differences of judgment, desire, and purpose. If brethren and sisters can feel that way for a little while in revival seasons, when overpoweringly under the influence of the Holy Spirit, surely they *can* feel so at other times; and, what is more, they *ought* to feel so. And what an impulse God's cause would get if Congregational and Episcopal and Methodist and Baptist and other churches, side by side, could sink their jealousies, and ignore their petty antagonisms, and without prejudice, and doing nothing by partiality, in honor preferring one another, seek not each preëminence for itself, but strive heartily together for the faith and prosperity of the common gospel among men."

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON.

SPECIAL ANNOUNCEMENTS.

AN APPROPRIATE WORK FOR EASTER.

LIFE ETERNAL.

By THEODORE F. WRIGHT.

Treating on Resurrection and Life in the Light of the Lord's Example and of the Holy Word. Price 75 cents.

"Will be found helpful and inspiring beyond the lines of the preacher's communion."—*Literary World.*

"Full of sweetness and light on a subject which to most men is as much shrouded in mystery as their experience of it is bitter."—*N. Y. Independent.*

"A very clear statement of the teachings of the New Church respecting the other life."—*Boston Transcript.*

"If any are wishful to comfort some bereaved soul, they cannot do better than present such an one with 'Life Eternal.'"—*London Dawn.*

"Calculated to do much good."—*N. C. Messenger.*

"As a comfort to the bereaved, we know of no other collateral work so efficacious."—*N. C. Life.*

Songs, Hymns, and Carols. Part I.

Selected and arranged by O. B. Brown. pp. 31. 10 cents. 100 copies $6.00. 50 copies $3.50. 25 copies $2.00.

The New Metaphysics, or the Law of End, Cause, and Effect, with other Essays.

Frank Sewall. pp. 208. $1.50.

Mercer. pp. 69. Paper 25 cents. In white, illuminated title, 50 cents.

The New Church. What it is. What it teaches.

A Manual of instruction compiled for the use of young people and inquirers. Rev. L. P.

Conversations on Education.

Rev. W. H. Benade. Vol. I. pp. 222. $1.00.

The Parables of the New Testament Spiritually Unfolded.

With an introduction on Scripture parables; their nature, use, and interpretation. Rev. Edward Craig Mitchell. pp. 544. $1.25.

PRICE REDUCED ON A USEFUL AND POPULAR BOOK.

Lectures on the Symbolic Character of the Sacred Scriptures.

Rev. Abiel Silver. Fifth Edition. pp. 286. $1.00.

New Church Creed. Missionary Series.

Rev. John Presland. 6 vols. Limp cloth. 1. The Godhead; 2. The Sacred Scripture; 3. The Way of Salvation; 4. The Resurrection and Judgment; 5. Heaven and Angels, and Hell and Infernal Spirits; 6. The Second Coming of the Lord, and the New Jerusalem. 25 cents each. $2.50 for the set.

A Set of the New-Jerusalem Magazine: Old Series,

Is for sale. Information as to price and condition can be obtained from this office.

FOOTPRINTS OF THE SAVIOUR.

Devotional Studies in the Life and Nature of Our Lord. By the Rev. Julian K. Smyth. Cloth, $1.00; White and Gold, in box, $1.25.

"This book should be hailed with joy by all earnest New-Churchmen as marking the beginning of a new era in our literature."—*"B" in New-Church Messenger.*

"Mr. Smyth brings out many things of the Divine character in a manner that will bring his readers nearer to the Lord, and make the Lord more real to them because better understood. . . . The treatment of all these subjects is vivid, picturesque, and marked by much reverent feeling and spiritual insight."—*Rev. John Worcester in New-Jerusalem Magazine.*

"We are slow in classing any writer with Robertson or Sears, but we have set down the author of these discourses as one of the new writers, and one of that not large company who work their thought into the mental being of the reader."—*The Christian Leader.*

The Soul, or Rational Psychology.
Emanuel Swedenborg. Translated and edited by Frank Sewall, A. M. pp. 388. $3.00.

Condensed Thoughts about Christian Science.
Dr. William H. Holcombe. pp. 53. 25 cents.

An Excellent Cabinet Photograph of George James Webb.
50 cents.

Character: Its Elements and Development.
By a Bible Student. $1.50.

The Word of the Lord.
Containing only those books which Swedenborg names as having the internal sense. Cloth, two sizes, $1.50 and $2.00.

Potts's Concordance to the Theological Writings of Swedenborg.
Now is a good time to subscribe. 12 parts have been issued. The subscription price is $2.00 for each 12 numbers. Those who send $4.00 will receive by mail the 12 numbers already published and the succeeding 12 as they are issued about once a month. A capital thing for a holiday present.

The New Church in its Relation to Other Organizations.
The three papers printed in the December number of the "New-Jerusalem Magazine," with the remarks of Rev. John Worcester, issued in pamphlet form. Price 10 cents.

Notes to the Apocalypse Revealed.
Prepared for the New-Church Correspondence School. These are exceedingly interesting. Price 30 cents.

Man and Woman, Equal but Unlike.
By James Reed. PRICE REDUCED to 50 cents.

Bound Copies of the First Five Volumes of the Present Series
OF THE NEW-JERUSALEM MAGAZINE, $2.00 each.

Ends and Uses.
Compiled by B. F. Barrett from the writings of Emanuel Swedenborg. 30 cents.

Cheap Pamphlet Editions of the Four Doctrines,

The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,
The Doctrine of Faith,
The Doctrine of Life.

7 CENTS EACH.

Three Sermons on the Healing of the Body through the Soul.
New edition. Revised and enlarged. Charles H. Mann. 15 cents.

*** *The prices given include postage unless the amount necessary for postage be stated.*

The New-Church Birthday Book.
Selected and Arranged by J. Stuart Bogg. $1.00; gilt edges, $1.25.

Pearls for Truth-Seekers.
A Daily Text-Book for the New Church. Collected and Arranged by J. Stuart Bogg. 60c.

Six Sermons on Leading New-Church Doctrines.
Oliver Dyer. 15 cents.

The Human Body and its Connexion with Man.
Illustrated by the Principal Organs. J. J. G. Wilkinson. 2d Edition. $2.00.

On Human Science, Good and Evil, and its Works; and on Divine Revelation and its Works and Sciences. J. J. G. Wilkinson. $5.00.

The First Three Kings of Israel.
Rev. William Bruce. $2.75.

Commentary on the Gospel according to St. Matthew.
Rev. William Bruce. 3d thousand. $2.75.

Commentary on the Gospel according to St. John.
Rev. William Bruce. $2.75.

Commentary on the Revelation of St. John.
Rev. William Bruce. $2.75.

Sermons: Expository and Practical.
Rev. William Bruce. 3d Edition. $1.00.

Marriage: A Divine Institution and a Spiritual and Enduring Union. Rev. Wm. Bruce. Blue cloth and gold, 60 cents; white and gold, gilt edges, $1.50.

The Story of Joseph and His Brethren.
Its Moral and Spiritual Lessons. Rev. William Bruce. 75 cents.

The Brain: Considered Anatomically, Physiologically, and Philosophically.
Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A. M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. $7.00.

The Key to Life: Its Facts and Difficulties.
Lectures by the Rev. Thomas Child. pp. 189. 75 cents.

The Intercourse of the Soul and the Body.
From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.

The Divine Word Opened.
Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. $1.00.

Gems of Heavenly Wisdom from the Writings of Swedenborg.
Selected by J. Stuart Bogg. $1.50. Gilt edges, $2.00.

CORRESPONDENCE-SCHOOL NOTES.

Prepared by the Rev. John Worcester.

Notes to Divine Providence. 31 pages. 15 cents.
Notes to Divine Love and Wisdom. 36 pages. 15 cents.
Notes to Heaven and Hell. 52 pages. 25 cents.
Notes to True Christian Religion. 136 pages. 30 cents.
Notes to Apocalypse Revealed. 103 pages. 30 cents.

SWEDENBORG'S WORKS.

Arcana Cœlestia. 10 Vols. 60 cents each. Postage 18 cents each.

Heaven and Hell. 50 cents. Postage 18 cents. Pocket edition, cloth 25 cents; paper, 10 cents.

The Last Judgment. Paper, 30 cents. Cloth, 50 cents.

The White Horse. Paper, 10 cents.

The Earths in the Universe. Paper, 35 cents. Cloth, 50 cents.

The New Jerusalem and its Heavenly Doctrine. Paper, 10 cents. Cloth, 50 cents.

The Four Primary Doctrines. 50 cents. Postage 10 cents. Rotch edition, cloth, $1.50.

Divine Love and Wisdom. 50 cents. Postage 10 cents.

Divine Providence. 50 cents. Postage 11 cents. Rotch edition, $1.50. Pocket edition, cloth, 25 cents; paper, 10 cents.

The Apocalypse Revealed. 2 Vols. 60 cents each. Postage 15 cents each. 1 vol. edition, 90 cents. Postage 24 cents. Rotch edition, 3 vols., $3.75.

Conjugial Love. 60 cents. Postage 15 cents.

Brief Exposition of the Doctrine of the New Church. Paper, 10 cents. Cloth 50 cents.

The Intercourse Between the Soul and the Body. Paper, 10 cents.

The True Christian Religion. $1.00. Postage 24 cents. Rotch edition, 3 Vols. $3.75.

Miscellaneous Theological Works. 60 cents. Postage 16 cents.

The Apocalypse Explained. With Index. 6 vols. Cloth, $10.00.

Summary Exposition of the Internal Sense of the Prophets and Psalms. pp. 162. Cloth. 50c.

NEW-CHURCH BOOKS.

Correspondences of the Bible. The Animals. By John Worcester. New edition. $1.00.

The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper, 15 cents.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.

The Spiritual Diary of Emanuel Swedenborg: Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 3 vols. now ready, each $3.00.

Revelation, Mythology, Correspondences. James John Garth Wilkinson. $2.50.

The New Birth; with a Chapter on Mind-Cure. By Rev. L. P. Mercer, author of "True Character of the Bible," etc. Limp cloth, 50 cents; five copies, $2.00. Presenting the New-Church Doctrine of Regeneration: with the First Men; after the Fall; as conditioned by Hereditary Evil; the Means of Regeneration; the Stages of Regeneration; Preparation, or Storing of Remains; Reformation, or Combating from Truth; Regeneration, or Willing from Good of Love; the Fruits of Regeneration; Intercourse between the Soul and Body; Effects of Mental States in Disease and Cure.

A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.

Swedenborg and the New Church. James Reed. Cloth, 50 cents.

Footprints of the Saviour. Devotional Studies in the Life and Nature of Our Lord. Rev. Julian K. Smyth. $1.00. Holiday edition, white and gold cover, in box, $1.25.

The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. $1.00. With gilt edges, $1.25.

Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from $3.75 to $2.00.

Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from $2 to $1.25.

*** *The prices given include postage unless the amount necessary for postage be stated.*

The Bible: Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.

Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.

The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. $1.00.

The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. $2.00.

From Egypt to Canaan: the Progress of Man from the Unregenerate to the Regenerate State. Rev. J. Bayley. $2.50.

Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.

Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.

Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.

The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. $2.00.

Regeneration. Edmund H. Sears. $1.25.

Foregleams and Foreshadows of Immortality. Edmund H. Sears. $1.00.

The Fourth Gospel, the Heart of Christ. Edmund H. Sears. $1.50.

Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. $1.00.

Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 30 cents.

The Wedding Guests; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. $1.25.

Life: Its Nature, Varieties, and Phenomena. Leo H. Grindon. $2.25.

Figurative Language: Its Origin and Construction. Leo H. Grindon. $1.25.

The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. 75 cents.

Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 60c.

Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.

Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.

The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. $3.50.

Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. $1.50.

The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. $1.

De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. $2.75.

The Golden City. B. F. Barrett. 50 cents.

Letters on the Future Life. B. F. Barrett. 50 cents.

Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. $1.00.

The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.

Letters on the Divine Trinity. B. F. Barrett. 50 cents.

Deus Homo: God-Man. Theophilus Parsons. $2.50.

A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. $1.25.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning." Paper. 10 cents.

Lectures upon the Doctrines of the New Church, delivered in Newtonville, 1885. Rev. John Worcester. Cloth. 50 cents.

Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. 75c.

Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

The Second Coming of the Lord: Its Causes, Signs, and Effects. Rev. Chauncey Giles. $1.25.

The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 60 cents.

Perfect Prayer. How Offered: How Answered. Rev. Chauncey Giles. $1.00.

Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents.

The Mystery of Life, and other papers. Theophilus Parsons. $1.25.

Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. $1.25.

Episcopalianism. B. F. Barrett. 25 cents.

The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.

Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. 75c.

The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.50.

The Child's Life and Regeneration. John T. Prince. pp. 19. Paper. 5 cents.

Out of the Shadow. pp. 167. Cloth. 75 cents.

The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.

Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. $1.00.

New Truths for a New Age. Rev. John Presland, of London. 50 cents.

Dangers of Modern Spiritualism. Rev. W. B. Hayden. 50 cents.

Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.50.

The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. $1.00.

Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. $1.00.

Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.

The Divine Law of the Ten Commandments Explained, according to both its Literal and Spiritual Sense, in a Series of Sermons; intended to show that they include the Chief Essentials of the True Christian Religion. To which are added Sermons on the Lord's Discourse with the Rich Man, whom He referred to the Commandments of the Decalogue; and on His Subsequent Discourse with the Disciples. Rev. S. Noble. pp. 446. $1.25.

The Glorification of the Lord's Humanity; and the Nature of His Resurrection Body. Rev. Samuel Noble and Others. pp. 226. $1.75.

The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a View to the refutation of all Objections to their Divinity. Six Lectures, with an Appendix. Rev. S. Noble. 4th Edition. pp. 415. $1.25.

FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

MANUALS OF RELIGIOUS INSTRUCTION.

Prepared for the American New-Church Sabbath-School Association.

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.

No. 1. The Catechism. Paper. 5 cents.

No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.

Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.

Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.

Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.

The following Works at Greatly Reduced Prices.

	Former Price.	Present Price.
The Divine Word Opened. Rev. J. Bayley. Best English edition	$3.00	$2.00
Catechism on the Lord's Prayer. John P. Perry	0.30	0.15
Correspondence of the Sun, Heat, and Light. Sampson Reed	.25	.20
Last Judgment and Second Coming of the Lord. E. D. Rendell	1.50	.75
Religion of Good Sense. Edward Richer	1.25	.75
Feminine Soul: Its Nature and Attributes. Elizabeth Strutt	1.00	.50
Pocket Remembrancer for the Young	.40	.20
Worship and Love of God. Swedenborg	1.25	.75
New Age and its Messenger. W. F. Evans	.50	.25
Swedenborg and Modern Biblical Criticism. Edwin Gould	1.00	.50
Lectures on the Book of Revelation. William B. Hayden	.75	.40
Sermons on the Ten Commandments. O. P. Hiller	1.00	.25
Divine Law of Birth. Mrs. M. B. Horton	.60	.30
Journey of the Israelites. D. H. Howard	.75	.40
Character: Its Elements and Development. A Bible Student	1.50	1.00
New-Church Catechism for Children	.10	.05
New-Church Doctrinal Class Book	.40	.20
One Year: or a Story of Three Homes. Frances M. Peard	1.75	.50
Pathway to Botany. L. H. Grindon	.75	.40
Plant Life. L. H. Grindon	1.00	.50
Trees of Old England		.25
Year's Lessons from the Psalms. John Worcester	.60	.30
Wife's Messengers. Mrs. M. B. Horton	1.50	.75
Noble's Appeal	1.50	.75
Spiritual Diary. Vol. 2. Cloth		.85
Heaven Opened. Selections from Swedenborg		.55
Gems from Swedenborg. O. P. Hiller. 2 vols. in 1		.50
Temptations. Selections from Swedenborg		.25
Marriage. Selections from Swedenborg		.25
Parsons's Essays. Three Series in 1 vol. *Slightly damaged*		1.50
The Infinite and the Finite. Theophilus Parsons	1.00	.75
Outlines of the Religion and Philosophy of Swedenborg. Theophilus Parsons	1.25	.75
The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes	.50	.25
Religion and Philosophy United; or, an Attempt to show that Philosophical Principles lie at the Foundation of the New-Jerusalem Church. Mrs. M. H. Prescott	.50	.25
American National Lyrics and Sonnets. O. P. Hiller		.25
Chapter on Slavery: a Sketch of its Origin and History. Rev. O. P. Hiller	.75	.25
The Pleasures of Religion, and Other Poems. O. P. Hiller		.25
English and Scottish Sketches. O. P. Hiller		.25
Doctrine of the Lord in the Primitive Christian Church. S. F. Dike	.75	.25
Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden	1.00	.50
The Athanasian Creed and Modern Thought. Rev. T. M. Gorman	1.50	.50
Commentary on the Gospel according to St. Matthew. Rev. W. Bruce. American Edition		1.75

*** *The prices given include postage unless the amount necessary for postage be stated.*

We are taking subscriptions for

Potts's Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

Two Dollars for Twelve Consecutive Monthly Parts.

THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

Two Dollars per Annum.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

published by us, is receiving much commendation from all the periodicals of the Church, and from many outside of our Church. It is a Magazine well adapted to the wants of children of all ages, having departments suitable for the entertainment and instruction of all. The subscription price is

One Dollar Per Annum.

Press Opinions of the Children's New-Church Magazine.

"It is, without exception, the best got up MAGAZINE in the Church. The contents are of the very best; the effort appears to be to supply reading with definite New-Church teaching for the children."—*The Dawn*, London, Eng.

"With its interesting contents it forms, perhaps, as suitable a MAGAZINE for children as is at present attainable."—*New-Church Life*, Philadelphia.

"It is among the best-conducted monthlies for little readers. The reading is always attractive."—*Boston Home Journal*.

"We think it contains the best instruction for children that can be found anywhere."—*New-Jerusalem Tidings*, Parkdale, Ont.

"This seventh volume shows how well our little cousins across the great water are cared for. The contents are judiciously varied."—*New-Church Magazine*, London.

"Good magazines for the young are scarce. Many of them are far above the comprehension of the little ones for whom they are intended. The volume before us, we are happy to say, is an exception. We have perused it with much pleasure, and feel assured that it will give great delight to its many youthful readers." *New-Church Herald* (English).

MASS. NEW-CHURCH UNION,

169 Tremont Street, Boston.

E. A. WHISTON, *Agent*.